



BHAGAVAD GITA

CHAPTER 3

KARMA YOGA

(Yoga of Action)

43 Verses

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Introduction



Introduction :

- In order to remove delusion and attachment, Krishna taught Atma Vidya in Chapter 2.

Arjuna had a doubt :

- If realisation of oneness with eternal, was the goal why is Krishna asking him to fight?

Krishnas Answer :

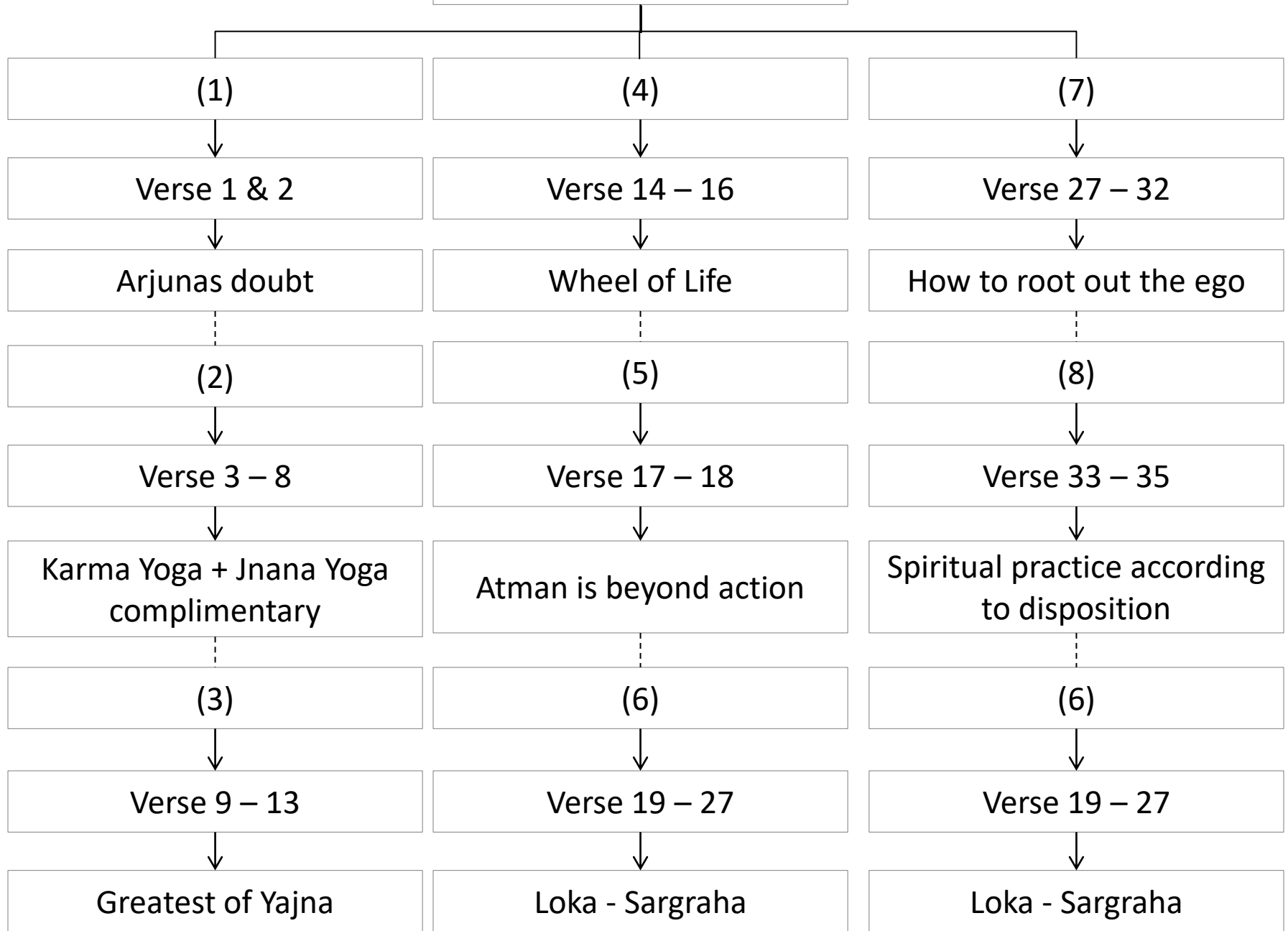
- One who has realised oneness with the eternal has to perform action because of the force of Prakrti.
- Perfection is reached not by inaction but by engaging in action as a divine offering imbued with spirit of non-attachment and sacrifice.
- Perform action for good of the world and to educate the masses.
- Example :
Janaka continued to rule Kingdom after god realisation.
- Prakrti is made of Rajas, Tamas and Sattwa. Atma is beyond 3 qualities and their functions.
- When this knowledge dawns, a man achieves perfection.
- Desire is cause of all evil actions and when it is removed, the divine power manifests its full glory and one enjoys peace, bliss, light and freedom.



Summary - I



Karma Yoga (43 Verses)





Class Notes



Topic One :

Arjunas Doubt : Verse 1 – 2

Verse 1 :

अर्जुन उवाच ।
ज्यायसी चेत्कर्मणस्ते
मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां
नियोजयसि केशव ॥ ३-१ ॥

arjuna uvāca |
jyāyasī cētkarmaṇastē
matā buddhirjanārdana |
tatkiṁ karmaṇi ghōrē mām
niyōjayasi kēśava ||3-1||

Arjuna said : If it be thought by you that ‘knowledge’ is superior to ‘action’, O Janardana, why then, do you, O Kesava, engage me in this terrible action? [Chapter 3 – Verse 1]

Arjunas’ Question :

श्रीभगवानुवाच ।
अशोच्यानन्वशोचस्त्वं
प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च
नानुशोचन्ति पण्डिताः ॥ २-११ ॥

śrī bhagavānuvāca |
aśocyānanvaśocatvaṁ
prajñāvādāṁśca bhāṣase |
gatāsūn agatāsūṁśca
nānuśocanti paṇḍitāḥ ||2-11||

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

- Jnanam is presented as remedy for sorrow and Sthithaprajna is glorified.
- If knowledge is superior to action, why are you persuading me to do violent, painful action to fight my own kith + kin.

Verse 2 :

व्यामिश्रेणेव वाक्येन
बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य
येन श्रेयोऽहमाप्नुयाम् ॥ ३-२ ॥

vyāmiśrēṇēva vākyēna
buddhiṃ mōhayasīva mē |
tadēkaṃ vada niścitya
yēna śrēyō'hamāpnuyām || 3-2 ||

With this apparently perplexing speech you confuse, as it were, my understanding; therefore, tell me that 'one' way by which, I, for certain, may attain the Highest. [Chapter 3 – Verse 2]

- Tell me one way by which I can attain bliss.
- Glorifying Jnanam and then asking one to do karma is a seeming contradiction.

Vyamishhrena Eva :

- Seemingly contradicting.

Mohayasi Eva :

- Seemingly confusing.
- Arjuna blames deficiency in his intellect in understanding rather than blaming God for the confusion.

Topic Two :

Bhagawans Answer : Verse 3 – 8

- Jnana Yoga and Karma Yoga are complimentary.

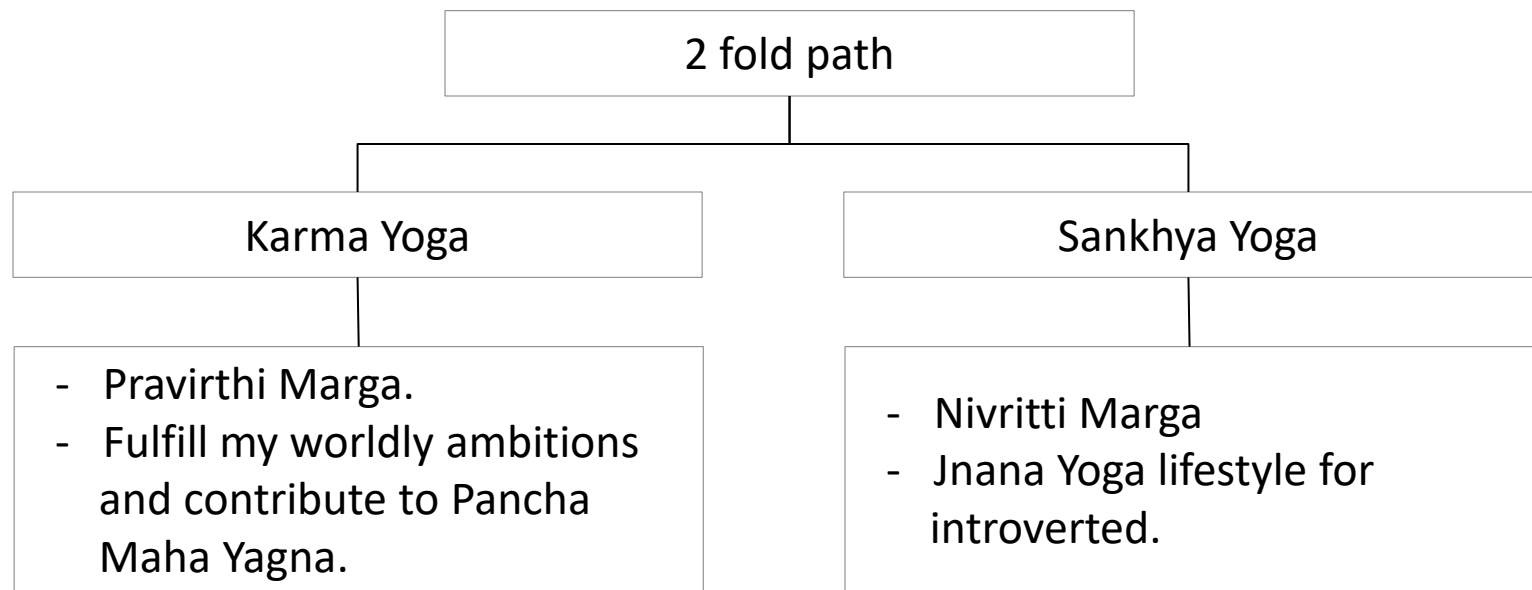
Verse 3 :

श्रीभगवानुवाच ।
लोकेऽस्मिन् द्विविधा निष्ठा
पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन साङ्ख्यानं
कर्मयोगेन योगिनाम् ॥ ३-३ ॥

śrī bhagavānuvāca |
loke'smin dvividhā niṣṭhā
purā proktā mayā'nagha |
jñānayōgena sām̐khyānām
karmayōgena yōginām ||3-3||

The Blessed Lord said : In this world there is a twofold path, as said before, O sinless one; the path of knowledge of the sankhyans and the path of action of the yogins. [Chapter 3 – Verse 3]

- There is no choice between karma Yoga and Jnana Yoga.
- Everybody requires both, complimentary exercises.
- Karma Yoga purifies the mind, Jnana Yoga to receive knowledge and get liberated.



- Krishna says you are fit for Karma Yoga lifestyle only, now.

Verse 4 :

न कर्मणामनारम्भाद्
नैष्कर्म्यं पुरुषोऽश्नुते ।
न च संन्यसनादेव
सिद्धिं समधिगच्छति ॥ ३-४ ॥

na karmaṇāmanārambhād
naiṣkarmyaṃ puruṣō'snutē |
na ca sannyasanādēva
siddhiṃ samadhigacchati ||3-4||

Not by non-performance of action does man reach actionlessness; nor by mere renunciation does he attain perfection. [Chapter 3 – Verse 4]

- Man cannot achieve perfection by action but must possess knowledge of the self to get liberation.
- 3 Arguments in Verse 4, 5, 6 in favour of Karma Yoga.

a) No liberation by avoiding action

- Self ignorance can't be cleared by inaction.

b) Avoidance of Karma is not possible as long as person is ignorant spiritually.

- He will feel uncomfortable or incomplete with in himself, Apoornathvam.
- This will produce desires and force one into activity.

c) Avoidance of karma may prove harmful to the mind – idle mind is a devils worship.

First Argument in Verse 4 :

a) Karmanaam Anaarambam :

- By avoiding Karma or responsibility.

b) Purusha Naishkarmyamna Asnuthe :

- A person cannot attain liberation.

c) Sanyasanaad Eva :

- By renouncing responsibility.

d) Siddhim Na Samadhi Gachhati :

- Person can't attain Moksha.
- Responsibilities may be burdensome, but you have to accept them.

Verse 5 :

न हि कश्चित्क्षणमपि
जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म
सर्वः प्रकृतिजैर्गुणैः ॥ ३-५ ॥

na hi kaścit kṣaṇam api
jātu tiṣṭhatyakarmakṛt |
kāryatē hyavaśaḥ karma
sarvaḥ prakṛtijaigunaiḥ ||3-5||

Verily, none can ever remain, even for a moment, without performing action; for, everyone is made to act helplessly, indeed, by the qualities born of prakṛti (nature). [Chapter 3 – Verse 5]

Second Argument :

a) Kshanam Api Akarma Krit na thishtati :

- A humanbeing cannot remain without activity even for a moment.
- Activity with depend upon his mind set or combination of Satva, Rajas, Tamas.
- He will be whipped up in action.

b) Sarvaha karma karyate :

- All are forced into activity helplessly.

c) Prakrtijair Gunaihi :

- Born out of Maya – 3 Gunas.

Verse 6 :

कर्मेन्द्रियाणि संयम्य
य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा
मिथ्याचारः स उच्यते ॥ ३-६ ॥

karmendriyaṇi saṁyamya
ya āste manasā smaran |
indriyārthān vimūḍhātmā
mithyācāraḥ sa ucyate || 3-6 ||

He who, restraining the organs of action, sits thinking in his mind of the sense objects, he, of deluded understanding, is called a hypocrite. [Chapter 3 – Verse 6]

Third Argument :

a) Karmendriyani Samyamya :

- Suppose a person forcibly withdraws his sense organs, Karma Indriyas and Jnana Indriyas and the mind has not become mature, and it still wants the sense objects.

b) Manasa Smaran :

- Mentally the person is in the field of sense objects.

c) Indriyaarthan Smaran :

- Meditating upon sense objects he has forcibly given up.

d) Saha Vimoodatma :

- Such a person is deluded.

e) Mithyacharaah Uchyate :

- Has got double personality which will cause variety of problems.
- Will be hypocrite.

Verse 7 :

यस्त्विन्द्रियाणि मनसा
नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगम्
असक्तः स विशिष्यते ॥ ३-७ ॥

yastvindriyāṇi manasā
niyamyārabhatē'rjuna ।
karmēndriyaiḥ karmayōgam
asaktaḥ sa viśiṣyatē ||3-7||

But, whosoever, controlling the senses by the mind, O Arjuna, engages his organs of action in Karma-yoga, without attachment, he excels. [Chapter 3 – Verse 7]

- One who controls the senses by the mind, engages himself in Karma Yoga with organs of action, without attachment excels.

a) Yeha Thu :

- Suppose a person has clarity regarding spiritual path.

b) Karma Yogam Aarabathe :

- Takes to Karma Yoga lifestyle.
- Veda Purva Bhaga contains rituals for fulfilment of worldly desire.

c) Manasa Niyamya :

- Without mental control, taking to dharmic path.

d) Asaktah :

- Without getting attachment, with self control.

e) Sa Vishishyate :

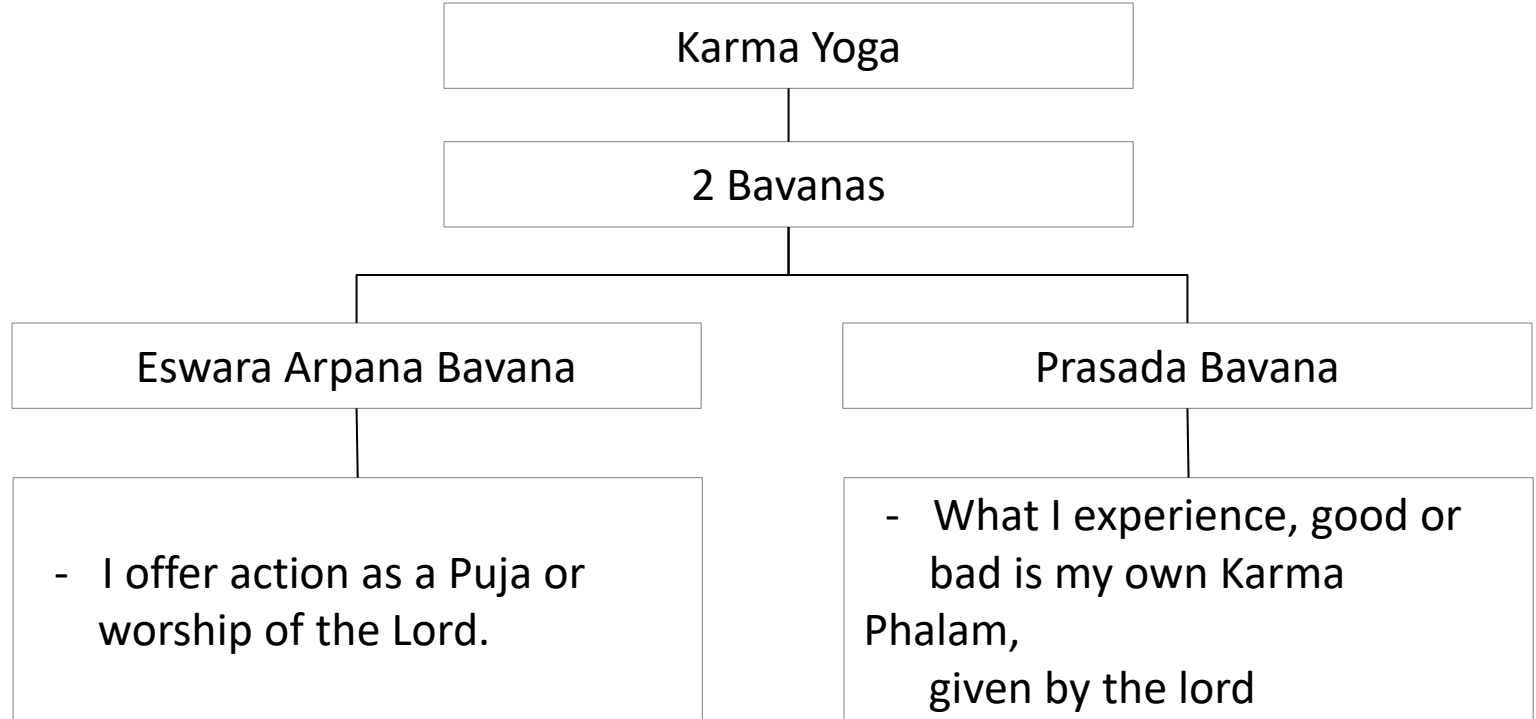
- That person is superior.

Verse 8 :

नियतं कुरु कर्म त्वं
कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते
न प्रसिद्ध्येदकर्मणः ॥ ३-८ ॥

niyataṁ kuru karma tvaṁ
karma jyāyō hyakarmaṇaḥ |
śarīrayātrāpi ca tē
na prasiddhyēd akarmaṇaḥ ||3-8||

You perform (your) bounden duty; for, action is superior to inaction. Even the maintenance of the body would not be possible for you by inaction. [Chapter 3 – Verse 8]



- Krishna is addressing a spiritual seeker here.
- Pancha Maha Yagyas contribute to proper action.
- Deva, Pitru, Rishi, Manushya, Buta Yagyas.
- 5 fold Yagya is called proper Karma primarily meant for spiritual growth.

Karma Yoga – 4 Angles

(1) Niyathaha

- Kamyas Karma.
- Fulfill desires + Ambitions.
- Compulsory duty, commandment.
- Niyatham, Vihitham, Vidhihi.
- Omission will cause Pratyavaya Papam.

(2) Yagyaha

- Pancha Maha Yagya.
- Gratitude, thankful to Lord.

(3) Samskaraha

- Refiner, spiritual purifier.
- 41 Samskaras.
- Dosha Apanayanam and Guna Adhanam.
- Verse 13

(4) Dharmaha

- Maintain Harmony in creation.
- Dharmaha
- Verse 14 – 15

Topic 3 :

Verse 9 – 13 : Greatness of Yagya

यज्ञार्थात्कर्मणोऽन्यत्र
लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय
मुक्तसङ्गः समाचर ॥ ३-९ ॥

yajñārthāt karmaṇo'nyatra
loko'yaṁ karmabandhanaḥ ।
tadartham karma kaunteya
muktasaṅgaḥ samācara ||3-9||

The world is bound by actions other than those performed for the sake of sacrifice; do thou, therefore, O son of Kunti, perform action for that sake (for Yajna) alone, free from all attachments. [Chapter 3 – Verse 9]

- Yagya means worship of Lord.

a) Yajnartha Karmana :

- Do Karma as thanks or gratitude to Lord.
- Start all actions with a prayer.
- Actions are flowers offered at feet of the Lord.
- Lord is not only in temple but all pervading intelligence principle behind the creation and its laws.
- I close my eyes before doing any action, is Ishvara Arpana Bava.
- Then Karma attains the name Yagya.

- Walking, eating can be looked upon as worship of the Lord.
- The very attitude gives me joy.
- This makes one achieve excellence in everything.

b) Yajnarthat Karmana Anyartha :

- If a person does Karma without Yagya Bavana, then the Karma becomes a burden, a shackle.

c) Tadartam Karma Kuru :

- Convert every action into worship. How?

d) Muktha Sangha :

- Without attachment, anxiety, tension, fear, worry.

e) Sama Chara :

- May you perform.
- It requires effort and practice.

Verse 10 :

सहयज्ञाः प्रजाः सृष्ट्वा
पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वम्
एष वोऽस्त्विष्टकामधुक ॥ ३-१० ॥

sahayajñāḥ prajāḥ sṛṣṭvā
purovāca prajāpatiḥ |
anena prasaviṣyadhvam
eṣa vo'stviṣṭakāmadhuk || 3-10 ||

The Prajapati (the Creator), having in the beginning (of creation) created mankind together with sacrifices, said, “By this shall you prosper; let this be the milch cow of your desires – kamadhuk” (the mythological cow which yields all desired objects). [Chapter 3 – Verse 10]

- Karma + Bavana = Karma Yoga.
- Technic taught in vedas.

a) Prajapathi Prajah Srishtva :

- The Lord created humanbeing, Plants and animals.

b) Prajapati Uvacha :

- By giving a karma Yoga manual, he said may you prosper.
- Work for Dharma and Moksha, Artha and Kama will come as by products.

c) Kama Dhuk :

- Karma Yoga way of life is a Kamadhenu which fulfills all the Purusharthas.

Verse 11 :

देवान्भावयतानेन
ते देवा भावयन्तु वः ।
परस्परं भावयन्तः
श्रेयः परमवाप्स्यथ ॥ ३-११ ॥

devān bhāvayatānena
te devā bhāvayantu vaḥ |
parasparam bhāvayantaḥ
śreyaḥ param avāpyastha ||3-11||

With this, you do nourish the gods and may those devas nourish you; thus nourishing one another, you shall, attain the highest good. [Chapter 3 – Verse 11]

2 ways to worship lord

- Ishta Devata.
- Particular form.

- Entire creation as manifestation of Lord.
- All natural forces Surya, Agni, Vayu, Jalam Prithvi are Devatas.
- Devata Aradhanam.

a) Anena Karma Yogena Devan Bavayatha :

- Worship god as presiding dieties or devatas.
- Creation protects me.
- You protect Dharma, it will protect you.

b) Te Deva Bava Yantu Vah :

- God reciprocates your gesture.

c) Parasparam Bavayantha :

- Mutually living in harmony.

d) Param Sreyaha Avaapyatha :

- You will attain the ultimate good.

Verse 12 :

इष्टान्भोगान्हि वो देवाः
दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यः
यो भुङ्क्ते स्तेन एव सः ॥ ३-१२ ॥

iṣṭān bhōgān hi vō dēvā
dāsyantē yajñabhāvitāḥ |
tairdattān apradāyaibhyah
yō bhuñktē stēna ēva saḥ || 3-12 ||

The devas, nourished by the sacrifice, will give you the desired objects. Indeed, he who enjoys objects given by the devas, without offering (in return) to them, is verily a thief. [Chapter 3 – Verse 12]

a) Yajnavavitha Devaa :

- All gods who are reverentially treated.

b) Daasyante :

- Will bless you.

c) Ishtan Bhogan :

- With pleasures sought by you.
- Fulfill Artha, Kama by Karma Yoga method.

d) Tair Dattan :

- Whatever enjoyment god has given you, enjoy after prayer.

e) Apradaayaibhya Saha Stenah :

- If without expressing gratitude to god, you enjoy, it is like a thief enjoying god's property without acknowledgement.
- God has given us various things in the form of rain, sunshine, air, water, earth.. for which you should express gratitude.

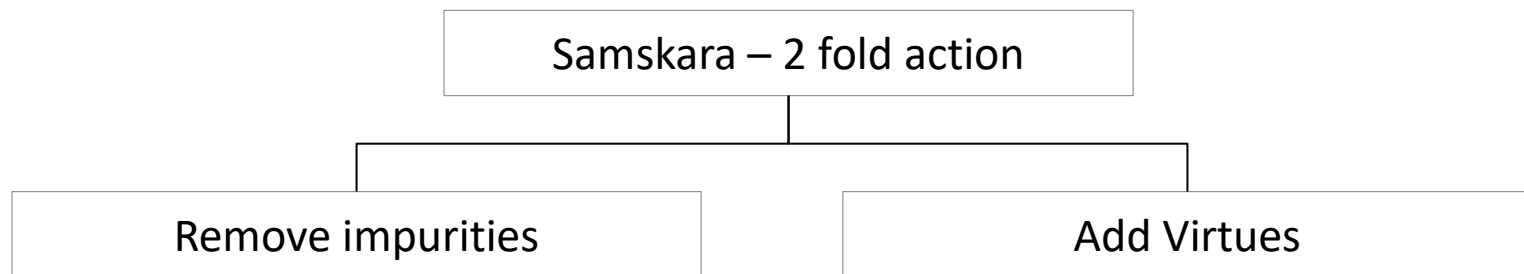
Verse 13 :

यज्ञशिष्टाशिनः सन्त
मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापाः
ये पचन्त्यात्मकारणात् ॥ ३-१३ ॥

yajñaśiṣṭāśinaḥ santaḥ
mucyantē sarvakilbiṣaiḥ |
bhuñjatē tē tvaghaṃ pāpāḥ
yē pacantyātmakāraṇāt || 3-13 ||

The righteous, who eat the remnants of the sacrifices are freed from all sins; but those sinful ones, who cook food (only) for their own sake, verily eat but sin. [Chapter 3 – Verse 13]

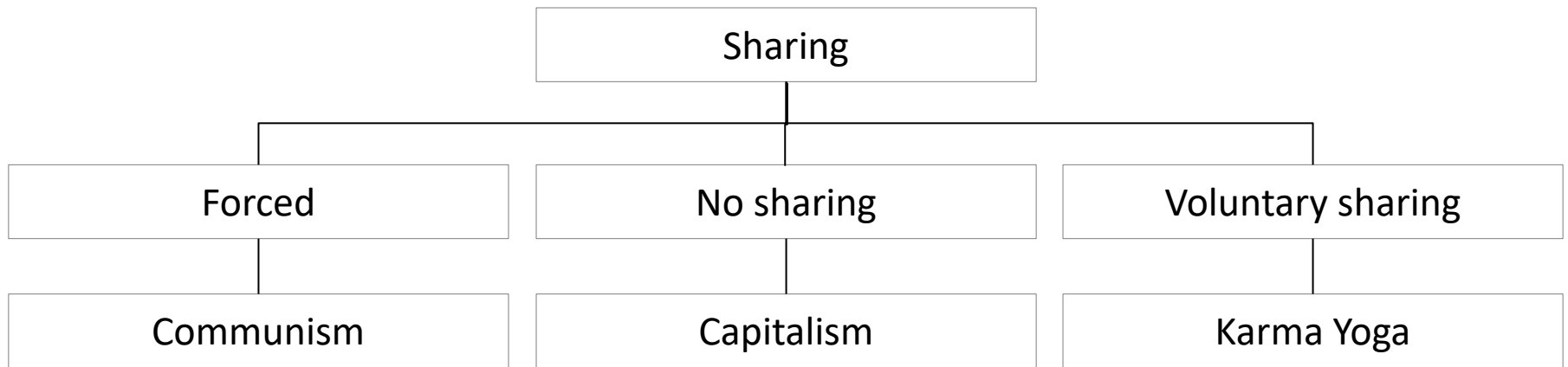
- Karma Yoga as spiritual refining action.
- Samskara Karmani.



- This invisible transformation, refinement of mind is karma Yoga.

a) Yajna Sista Asinah :

- A Karma yogi is one who first contributes to the external world.
- Whatever you get, do not consume straightaway – that is selfishness.



Example :

- Cook food, offer Neivedyam then food will nourish.
- Give pleasures to others and you will also enjoy.
- Sistam – Means Prasadam.

b) Sarva Kilbisaih Bhujyante :

- They are freed from all Papams including sin of selfishness.

c) Adham Bhunjayate Papam :

- Consuming Papam.

d) Ye Atmakaranat Pachanti :

- They cook only for themselves.

Topic 4 :

Verse 14 :

अन्नाद्भवन्ति भूतानि
पर्जन्यादन्नसम्भवः ।
यज्ञाद्भवति पर्जन्यः
यज्ञः कर्मसमुद्भवः ॥ ३-१४ ॥

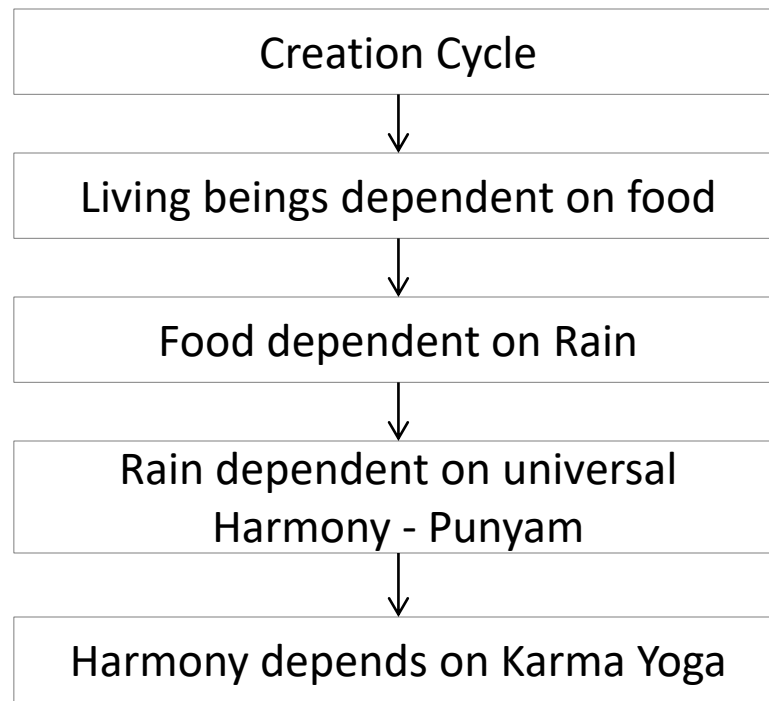
annād bhavanti bhūtāni
parjanyaḥ annasambhavaḥ |
yajñād bhavati parjanyaḥ
yajñaḥ karmasamudbhavaḥ || 3-14 ||

From food, come forth beings; from rain, food is produced; from sacrifice, arises rain and sacrifice is born of action. [Chapter 3 – Verse 14]

- The wheel of life.
- Karma Yoga – as Dharma – a way of life in which one maintains harmony in creation, as a responsible human being.
- Preserve set up where we live.

a) Annad Bhavanthi Bhutani :

- All living beings are born and survive because of Annam.



b) Parjanyat Anna Sambhavaha :

- Annam is dependent on natural rain.

c) Yajnat Bhavati Parjanya :

- Yajna here means Adrishtam, invisible harmony in the universe (Punyam).
- When there is harmony in creation, rain will come at appropriate time.

d) Yajnah Karma Samudbhavah :

- Harmony is possible when everyone lives a life of Karma Yoga.
- The whole universe is in the form of give and take.
- Once this cycle is broken there is ill-health in the society.

Verse 15 :

कर्म ब्रह्मोद्भवं विद्धि
ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म
नित्यं यज्ञे प्रतिष्ठितम् ॥ ३-१५ ॥

karma brahmōdbhavaṁ viddhi
brahmākṣarasamudbhavam |
tasmāt sarvagataṁ brahma
nityaṁ yajñē pratiṣṭhitam ||3-15||

Know you that action comes from Brahmaji (the Creator) and Brahmaji comes from the Imperishable. Therefore, the all-pervading Brahman (God Principle) ever rests in sacrifice. [Chapter 3 – Verse 15]

What type of Karma maintains Harmony?

- Human knowledge is limited. We do not know what is good and bad.
- Pancha Maha Yajna is a lifestyle born out of scriptures.

a) Karma Brahma Udbhavam :

- Karma, way of life.

b) Brahma Akshara Udbhavam :

- Arises from the vedas, valid.
- Akshara here means Ishvara.

c)Nityam Yajne Prathistitham :

- Present in vedic society, hence Nitya Karma always followed.

Universal Prayer :

ॐ सर्वे भवन्तु सुखिनः
सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु
मा कश्चिद्दुःखभाग्भवेत् ।
ॐ शान्तिः शान्तिः शान्तिः ॥

Om Sarve Bhavantu Sukhinah
Sarve Santu Nir-Aamayaah |
Sarve Bhadraanni Pashyantu
Maa Kashcid-Duhkha-Bhaag-Bhavet |
Om Shaantih Shaantih Shaantih ||

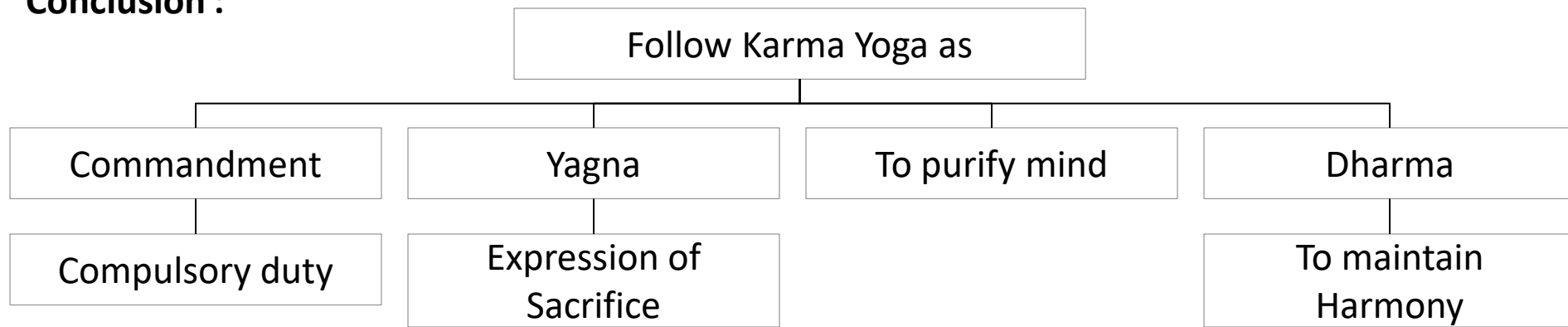
Om, May All become Happy, May All be Free from Illness. May All See what is Auspicious, May no one Suffer. Om Peace, Peace, Peace.

- Sarve Bavanthu Sukhinah → Let all be happy.
- Sarve Santhu Niramayaha → Let all be free of diseases.
- Sarve Badrani Pashyanti → May all have favourable experiences.
- Ma Kaschit Dukha bhag Bhavet → May not any one undergo suffering.

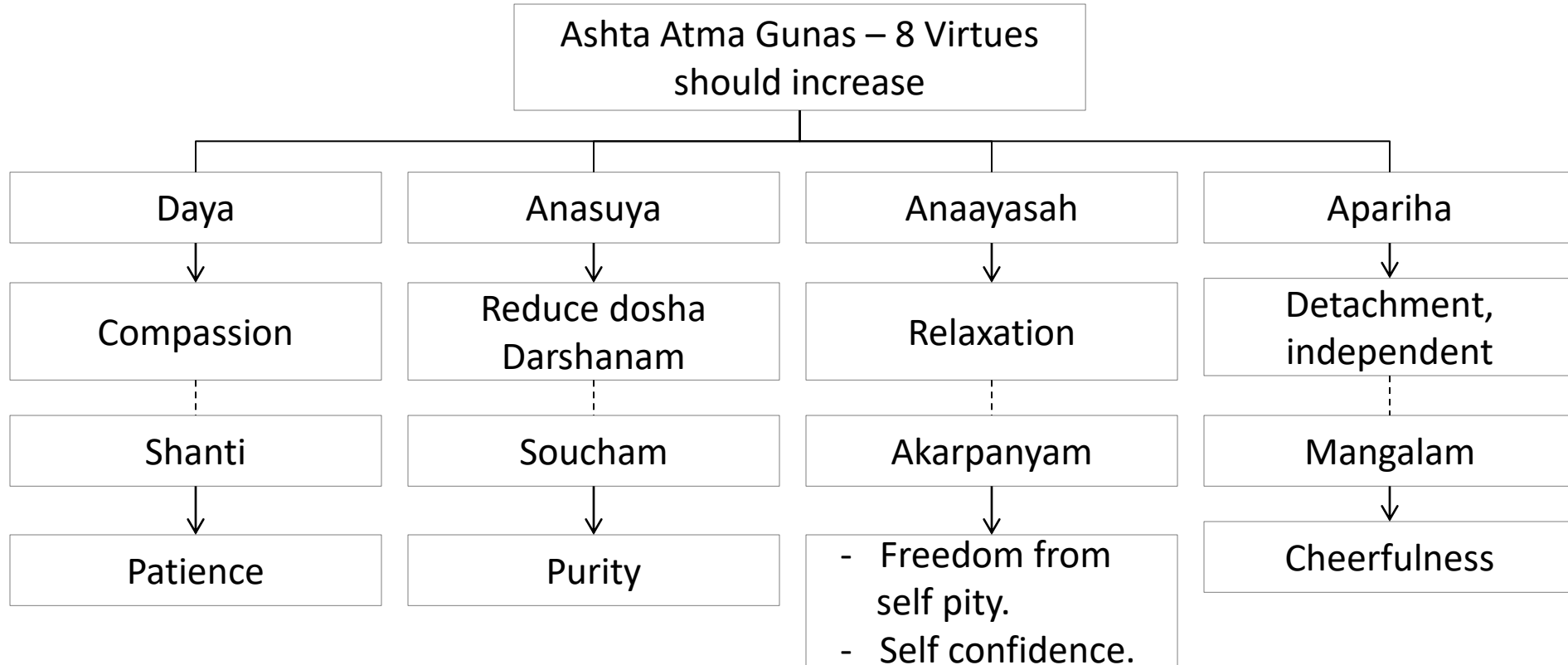
Bagawan as Cosmos :

- We as individual organism have got several organs which are made of innumerable cells.
- They function as one unit organism.
- When you look at cosmos, even though there are infinite galaxies, planets, stars, they are all interacted.
- Entire cosmos is like one organism, called Viswarupa Ishvarah.
- Bhagavan is not a person, but the whole cosmos is the Bhagavan.
- Pancha butas are limbs of the Lord.
- Lifestyle of giving more, than taking called Karma Yoga is taught by scriptures.

Conclusion :



How do I know whether I am progressing in Karma Yoga?



- If a person does not follow Karma Yoga what will happen?

Verse 16 :

एवं प्रवर्तितं चक्रं
नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामः
मोघं पार्थ स जीवति ॥ ३-१६ ॥

ēvaṃ pravartitaṃ cakram
nānuvartayatīha yaḥ |
aghāyurindriyārāmaḥ
mōghaṃ pārtha sa jīvati || 3-16 ||

He, who does not follow here the wheel thus set revolving, is of a sinful life, rejoicing in the senses. He lives in vain, O son of Prtha. [Chapter 3 – Verse 16]

a) Yaha na Anuvarthayati :

- Suppose a person does not follow Karma Yoga.

b) Pravarthitam Chakram :

- Of this cosmic cycle, installed by the Lord.
- Harmony and Rytham are natural in the world.

c) Aghayuh :

- Such a person is a sinner Aghayuhu.
- Asura – Devil.

Asuhu	Rama
Sense Organs	Revels in

d) Indriya Amaha Moham Sa Jeevati :

- His life is a waste, can't attain any Purushartha, lives in vain, wastes his life.

Verse 17 – 18 : (Important)

- Atma is beyond action.
- For a person who lives in the self, content in the self, there is nothing to do.
- How long Karma Yoga should be followed?
- Until a person comes to Jnana Yoga and attains Jnanam and Moksha.
- Moksha definition in Verse 17 & 18.

Verse 17 :

यस्त्वात्मरतिरेव स्याद
आत्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्ट
तस्य कार्यं न विद्यते ॥ ३-१७ ॥

yastvātmaratirēva syād
ātmatṛptaśca mānavah |
ātmanyēva ca santuṣṭah
tasya kāryaṃ na vidyatē ||3-17||

But, the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing (more) to be done. [Chapter 3 – Verse 17]

a) Yaha Tu Athmaratih :

- One who has got Ananda in himself.

b) Atma Tripatas cha maanavah :

- One who has contentment within himself.

c) Atman eva Santushtaha :

- One who has discovered happiness, fullness within himself.
- Discovers Priya, Modha, Pramodha within himself.
- Discovers Security, peace, happiness fulfillment within himself.

Verse 18 :

नैव तस्य कृतेनार्थ
नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु
कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

naiva tasya kṛtēnārthah
nākṛtēnēha kaścana |
na cāsyā sarvabhūtēṣu
kaścīdarthavyapāśrayaḥ || 3-18 ||

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

- For a Mukta Purusha, it makes no difference to what is done or not done.
- Does not depend on any object or being.

a) Tasya :

- Sthiraprajnasya, Atmanishtasya, Muktapurushasya.

b) Athah Naiva :

- There are no more goals to be achieved.

c) Tasya Krithena :

- By following Karma Yoga life of activity.

d) Artaha :

- No Purushartaha.
- Attains Dharma, Artah, Kama in Moksha.

e) Na Kritena na Prayojanam :

- By not doing action, he is not losing anything.

Brihadaranyaka Upanishad :

- Infinite cannot be increased or decreased by action.

f) Sarvabuteshu Arthavyapasrayah Cha na Asthi :

- Does not depend on any means for accomplishing ends.
- No Sadhana Required.

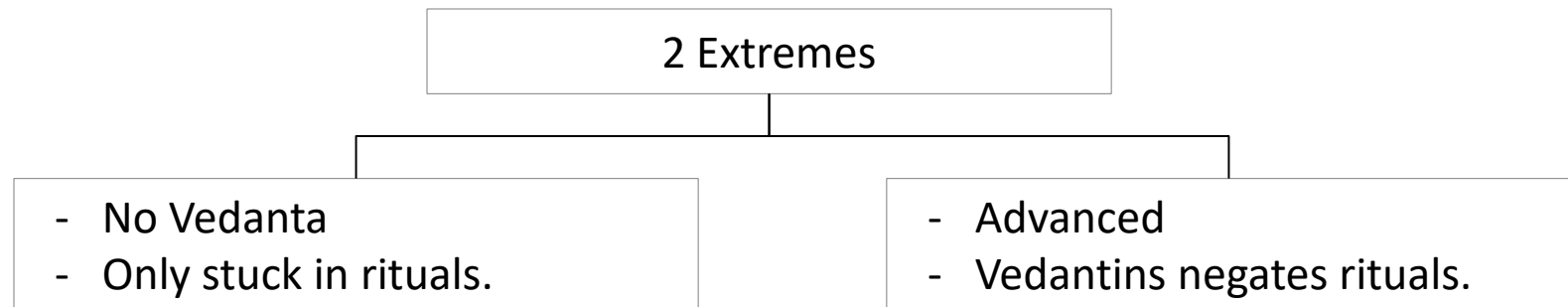
Verse 19 :

तस्मादसक्तः सततं
कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म
परमाप्नोति पूरुषः ॥ ३-१९ ॥

tasmād asaktaḥ satataṁ
kāryaṁ karma samācara |
asaktō hyācaran karma
param āpnōti pūruṣaḥ ||3-19||

Therefore, always perform action which should be done without attachment; for, by performing action without attachment man attains the Supreme. [Chapter 3 – Verse 19]

- Therefore, perform Pancha Maha Yagya (PMY) as Karyam Karma, Niyatha Karma for spiritual growth.



Example :

- Use pole in pole vault Jump.

a) Asaktah :

- Without getting attached to Karma Kanda, come to Jnana Yoga.

b) Samacharah :

- Do it whole heartedly.

c) Asaktohi Aacharan Karma :

- Without getting addicted to karma.

d) Param Purusha Aapnoti :

- That Karma Yogi will attain Moksha.

Verse 20 :

कर्मणैव हि संसिद्धिम
आस्थिता जनकादयः ।
लोकसङ्ग्रहमेवापि
सम्पश्यन्कर्तुमर्हसि ॥ ३-२० ॥

karmaṇaiva hi saṁsiddhim
āsthitā janakādayaḥ |
lōkasaṅgraham ēvāpi
sampaśyan kartum arhasi || 3-20 ||

Janaka and others attained Perfection verily through action only; even with a view to protecting the masses you should perform action. [Chapter 3 – Verse 20]

- Remaining in society, Kshatriya or Grihasta can attain purity and knowledge.

Example :

I) Brihadaranyaka Upanishad :

- King Janaka protected the masses and still attained Jnanam.

II) Chandogya Upanishad :

- Svetaketu – Son.
- Uddalaka – Father.
- King Ajatashatru – Teacher.

III) Brihadaranyaka Upanishad :

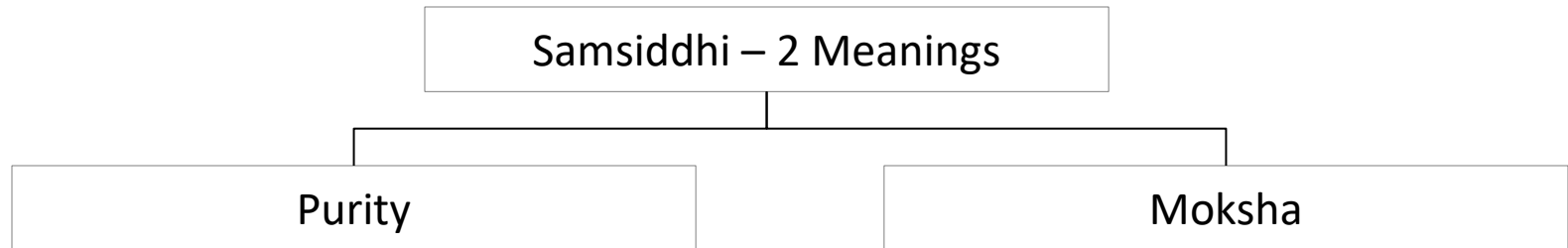
- Maithreyi – Wife.
- Yajnavalkya – Husband.

a) Karmana Saha Eva :

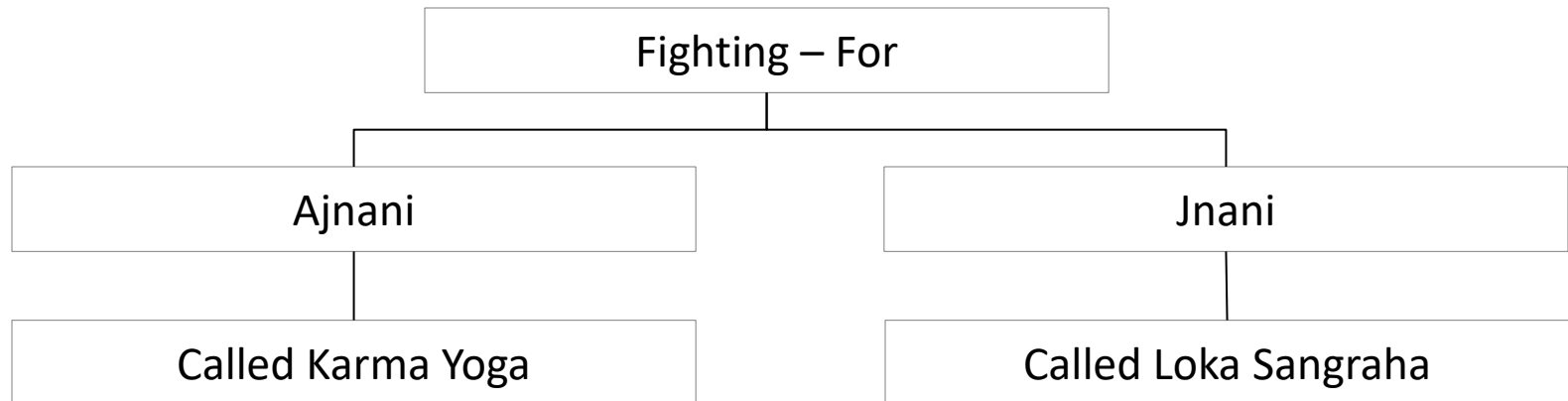
- Remaining in society.

b) Samsiddhim Aasthita :

- Attained purity by doing duty.



- Should a Jnani continue to do Karma Yoga?
- To serve as an example to the society.
- Pancha Maha yagyas called Loka Sangraha karma for a Jnani, to uplift society.



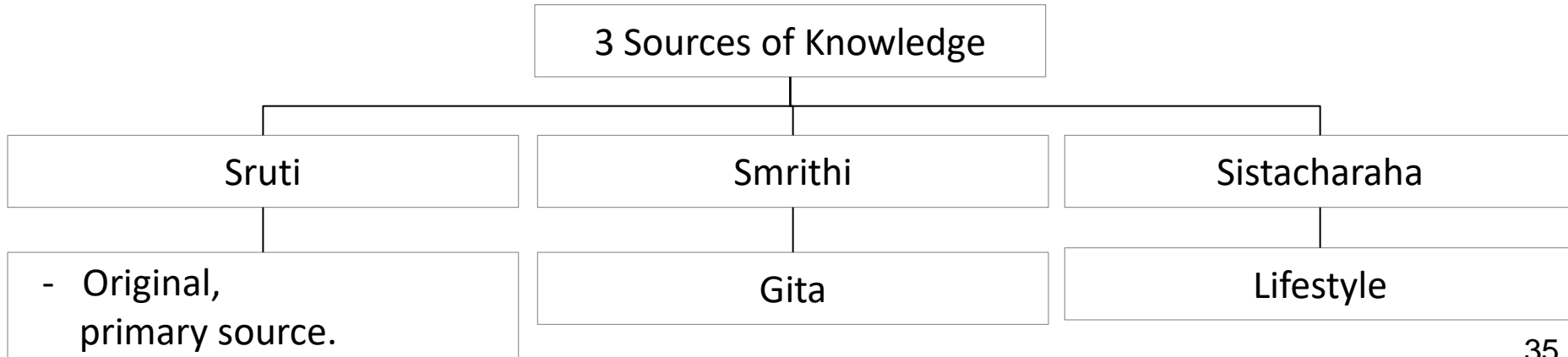
Verse 21 :

यद्यदाचरति श्रेष्ठः
तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते
लोकस्तदनुवर्तते ॥ ३-२१ ॥

yadyadācarati śrēṣṭhaḥ
tat tad ēvētarō janaḥ ।
sa yat pramāṇaṁ kurutē
lōkastad anuvartatē ||3-21||

Whatever a great man does, that other men also do (imitate); whatever he sets up as the standard, that the world (people) follows. [Chapter 3 – Verse 21]

- What is the principle behind Loka Samgraha?
- Whatever a great man sets up as a standard, the world follows.
- Ideal way of life is to fulfill both materialistic and spiritual goals.
- Materialism is a trap, maya.
- Every human must recognise that he is a mixture of matter and spirit, Atma and Anatma.



- Initially Arthakama Pradhana. Later Dharma – Moksha Pradhana.

Sistachara :

- Life style followed by contemporary people who have assimilated Sruti and Smrithi.
- Dharma is modified according to conditions in society.
- Sruti and Smrithi is written in Sanskrit and not easily communicable.
- Sat Purushas are role models.

a) Yad yad Acharati Sreshtah :

- A person in position.

b) Tad Tad Eva :

- Only that will be followed by.

c) Itara Jana :

- Other people.

d) Sa Yet Pramanam Kurute :

- Whatever is set as standard.

e) Loka Tad Anuvarthate :

- The world, the next generation will follow.

Verse 22 :

न मे पार्थास्ति कर्तव्यं
त्रिषु लोकेषु किञ्चन ।
नानवाप्तमवाप्तव्यं
वर्त एव च कर्मणि ॥ ३-२२ ॥

na mē pārthāsti kartavyaṃ
triṣu lōkēṣu kiñcana |
nānavāptam avāptavyaṃ
varta ēva ca karmaṇi || 3-22 ||

There is nothing in the three worlds, O Partha, that has to be done by Me, nor is there anything unattained that should be attained by Me; yet, I engage myself in action. [Chapter 3 – Verse 22]

- There is nothing in 3 worlds to be attained by me but still I engage myself in action.

a) Me Karthavyam Na Asti :

- I do not have to follow any Svadharma for purification.

b) Trishu Lokeshu :

- In 3 worlds.

c) Na Anavaaptam Avaaptavyam :

- There is no Purushartha which is not accomplished by me.

d) Karmani Varta Eva :

- Still I do all these.

Verse 23 :

यदि ह्यहं न वर्तेयं
जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते
मनुष्याः पार्थ सर्वशः ॥ ३-२३ ॥

yadi hyaham na vartēyaṃ
jātu karmaṇyatandritaḥ |
mama vartmānuvartantē
manuṣyāḥ pārtha sarvaśaḥ || 3-23 ||

For, should I not ever engage myself in action without relaxation, men would in every way follow My path,
O son of Prtha. [Chapter 3 – Verse 23]

a) Karmani Athanthrita Aham Vartheyam :

- I remain in karma even though I don't require any benefit.
- I act so that others can follow.

b) Yadi Aham na Vartheyam :

- Suppose I shirk my duties then the world will imitate me.

Verse 24 :

उत्सीदेयुरिमे लोका
न कुर्यां कर्म चेदहम् ।
सङ्करस्य च कर्ता स्यामु
पहन्यामिमाः प्रजाः ॥ ३-२४ ॥

utsīdēyurimē lōkā
na kuryāṃ karma cēdāham |
saṅkarasya ca kartā syām
upahanyāmimāḥ prajāḥ || 3-24 ||

These worlds would perish, if I did not perform action; I would be the author of confusion of caste and would destroy these beings. [Chapter 3 – Verse 24]

a) Aham Karma Na Kuryat Chet :

- If I don't do any action.

b) Ime Loka Udisiyetha :

- Next generation will spiritually perish, will be materially well off, but no peace.

c) Sangarasya Kartha Sya :

- I will create confusion.

d) Upahanyam Ima Praja :

- I will be destroying these beings spiritually.

Verse 25 :

सक्ताः कर्मण्यविद्वांसः
यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तः
चिकीर्षुर्लोकसङ्ग्रहम् ॥ ३-२५ ॥

saktāḥ karmaṇyavidvāṃsah
yathā kurvanti bhārata |
kuryād vidvāṃstathā'saktah
cikīrṣurlōkasaṅgraham || 3-25 ||

As the ignorant men act from attachment to action, O bharata, so should the wise men act without attachment, wishing the welfare of the world. [Chapter 3 – Verse 25]

- Ignorant act from attachment to action and wise should act without attachment.
- Swadharma Anushtanam is common to Jnani and Ajnani.
- No difference in nature of karma but only in the motive, perspective, outlook, internal atmosphere.

a) Avidvam Sa karmani Kurvanthi :

- For Ajnani, Karma is done with expectations.
- With Ishvara Arpana buddhi and Prasada buddhi anxiety is diluted.

b) Saktaha :

- Attached to karma and karma Phalam.

c) Vidwan :

- The wise is without anxiety.

d) Kuryad :

- Should do Swadharma Anushtanam with intention of Loka Sangraha, setting example.
- Jnani is already Mukta. He is not interested in Dharma, Artha, Kama, Moksha.

Verse 26 :

न बुद्धिभेदं जनयेद्
ज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि
विद्वान्युक्तः समाचरन् ॥ ३-२६ ॥

na buddhibhēdaṃ janayēd
ajñānāṃ karmasaṅginām |
jōṣayēt sarvakarmāṇi
vidvān yuktaḥ samācaran || 3-26 ||

Let no wise man unsettle the minds of ignorant people, who are attached to action; he should engage them all in actions, himself fulfilling them with devotion. [Chapter 3 – Verse 26]

- Wise should not unsettle the minds of ignorant people who are attached to action.
- Arjuna has to fight the war as part of Karma Yoga.
- How killing people in war is a spiritual Sadhana?
- It is a compulsory duty for a Ruler for establishing Dharma.
- Offering of ones own Swadharma comes under Karma Yoga.
- Verse 20 – 29 is Loka Sangraha elaboration.

a) Agyanam Karma Sanginaha :

- Ignorant are attached to Karma, immature, unrefined.
- Till maturity is reached Karma Yoga is the only Sadhana, a stepping stone for Jnana Yoga.

b) Buddhi Bhedam Na Janayet :

- Don't generate conflict in the intellect.

c) Vidwan :

- Wise engages in Karma with commitment and sincerity.

Verse 27 :

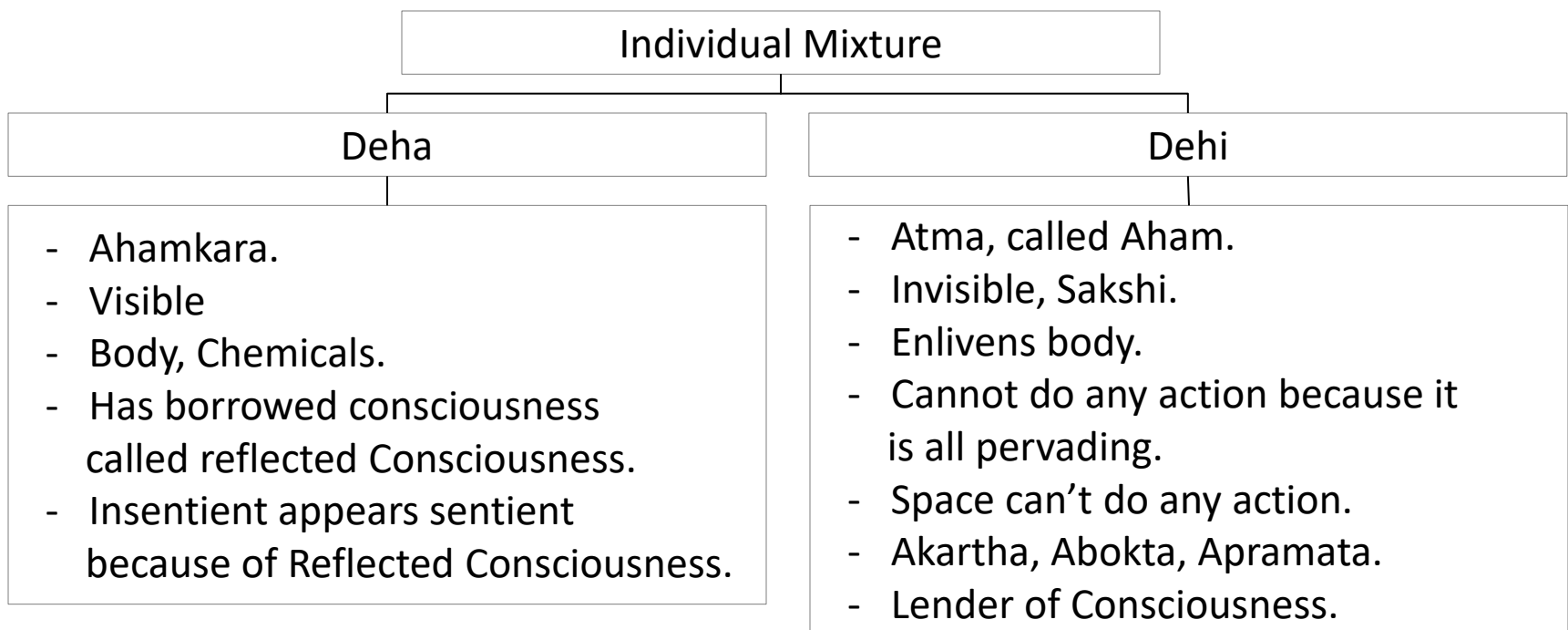
प्रकृतेः क्रियमाणानि
गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा
कर्ताहमिति मन्यते ॥ ३-२७ ॥

prakṛtēḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ |
ahaṅkāravimūḍhātmā
kartā'ham iti manyatē || 3-27 ||

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]

- How to Root out ego? Verse 27 – 32

Ignorant	Wise
a) Claims he is Ahamkara.	a) Claims he is Atma.
b) Acts for Happiness and fulfilment.	b) Acts out of happiness and fulfilment.
c) Has Anxiety.	c) Has no Anxiety.



- Body + Reflected Consciousness = Ahamkara.
- Moon + Reflected Consciousness = Moonlight.
- Body with reflected Consciousness does all action.
- Ahamkara is Karta, doer, Pramata, knower.
- All actions in all cases are done by the qualities of nature only, he whose mind is deluded by egoism thinks, I am the doer.
- Prakrti or nature is that state in which 3 Gunas exist in state of equilibrium. When this equilibrium is disturbed, creation begins and the body, senses and mind are formed.
- Deluded man identifies the self with the body, mind, the life force and ascribes to the self all the attributes of the bodies and the senses.
- In fact the gunas of nature perform all actions.
- Ajnani claims Ahamkara as self and is carried away by that.

Verse 28 : Important Verse

तत्त्ववित्तु महाबाहो
गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त
इति मत्वा न सज्जते ॥ ३-२८ ॥

tattvavit tu mahābāhō
guṇakarmavibhāgayōḥ ।
guṇā guṇēṣu vartanta
iti matvā na sajjatē || 3-28 ||

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached.
[Chapter 3 – Verse 28]

- What is the state of Jnani?
- Jnani knows difference between himself and Ahamkara.

a) Vibhaga :

- Difference.
- Vilakshanam – Distinction.

b) Guna :

- Product of Prakrti – Ahamkara, body – mind complex, borrowed consciousness, Jnani knows I am Akarta, and Abokta Atma.
- I am the pure consciousness, I cannot do anything.

- All changes belong to body – mind complex, Ahamkara.
- This knowledge is called Guna Vibhaga, Atma – Anatma Viveka.

c) Karma Vibhaga :

- All actions belong to Ahamkara like role play of an actor.
- Jnani goes to green room that he himself is not the role but only an actor.
- Fatherhood, sonhood are roles played temporarily.

d) Tattwa Vid :

- Wise person. He remembers - Guna guneshu Vartante.
- Guna = Matter, body mind complex.

e) Guna Guneshu Vartante :

Guna	Guneshu
Body – Mind matter	Material world

- Material world and body interact, but I am Atma, different from both of them.
- I transcend both body and world.

f) Iti Matwa :

- Remembering this, that I am Shudha Chaitanyam.
- Such a Jnani who remembers this, is called Sthira Prajna.

g) Na Sajjate :

- Not attached.
- No emotion is carried forward, remains uninvolved.
- This is Advantage of Jnana Nishta.
- Jnani knows the divisions of the qualities and functions of matter, Gunas as senses move amidst the Gunas as the sense – objects, but as Atma he is not attached.

Verse 29 :

प्रकृतेर्गुणसम्मूढाः
सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान्
कृत्स्नविन्न विचालयेत् ॥ ३-२९ ॥

prakṛtērguṇasammūḍhāḥ
sajjantē guṇakarmasu |
tān akṛtsnavidō mandān
kṛtsnavinna vicālayēt ||3-29||

Those deluded by the qualities of nature (gunas) are attached to the functions of the qualities. The Man of perfect Knowledge should not unsettle the foolish, who are of imperfect knowledge.[Chapter 3 – Verse 29]

Jnani	Ajnani
<ul style="list-style-type: none">- Remembers I am Akartha, Role play.	<ul style="list-style-type: none">- Obsessed as Karta.- Has to get into Karma Yoga, Jnana Yoga and then will gain a notion I am Akartha.- Not sudden transformation.

a) Prakrithe Guna Sammuda :

- The deluded, ignorant people are confused because of Ahamkara.

b) Guna karmasu Sajjanthe :

- They are lost in their karma and are not ready to claim their higher nature – “Akartha” suddenly.

c) Mandan :

- Those people are ignorant and not ready for Atma Jnanam.

d) Akristna Vida :

- Have partial knowledge of the self.

e) Na Vichalayeth :

- Don't confuse such people.

f) Kristhna Vida :

- The one who has total knowledge, Jnani, knows the “Higher – I” as well as the “Lower – I”.

Verse 30 :

मयि सर्वाणि कर्माणि
संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा
युध्यस्व विगतज्वरः ॥ ३-३० ॥

mayi sarvāṇi karmāṇi
sannyasyādhyātmacētasā |
nirāśīrnirmamō bhūtvā
yudhyasva vigatajvaraḥ || 3-30 ||

Renouncing all actions in Me, with the mind centered on the Self, free from hope and egoism (ownership), free from (mental) fever, (you) do fight! [Chapter 3 – Verse 30]

- Lord Krishna advises Arjuna to do Karma Yoga as advised from verse 8 – 20.
- Summarises Karma Yoga in this verse.

a) Mayi Sarvani Karmani Mayi Sannasya :

- Dedicate all actions to the Lord as an offering.
- Do the best, Ishvara Arpana Bava.
- Here Sanyasa means dedicating “Arpayithva”.

b) Adyathma Chetasa :

- All the actions you do is for the internal spiritual growth.
- Material benefit, name, fame, recognition are by-products, incidental.

c) Niraasi :

- If the obsession is with material benefit, then stress and anxiety will increase.
- Niraasi means freedom from concern or anxiety regarding the Karma Phalam which is Vairagyam.

d) Nirmamah :

- External benefits come because of some Punyam and effort.
- We should not have ownership of these things.
- They are temporary gifts of the Lord given to us for our use.

e) Vigata Jvarah :

- Freedom from mental fever, agitation, restlessness, tension, strain, anxiety.
- Samatvam Yoga – Uchyate – of 2nd chapter repeated here.

योगस्थः कुरु कर्माणि
सङ्गं त्यक्त्वा धनञ्जय ।
सिद्ध्यसिद्ध्योः समो भूत्वा
समत्वं योग उच्यते ॥ २-४८ ॥

yōgasthaḥ kuru karmāṇi
saṅgaṃ tyaktvā dhanañjaya |
siddhyasiddhyōḥ samō bhūtvā
samatvaṃ yōga ucyatē || 2-48 ||

Perform action O Dhananjaya, abandoning attachment, being steadfast in yoga, and balanced in success and failure. “Evenness of mind is called Yoga.” [Chapter 2 – Verse 48]

5 point program of Karma Yoga :

- i) Surrender and dedicate all actions to the Lord.
- ii) Give priority for spiritual growth.
- iii) Don't be obsessed with material achievements.
- iv) Lord is owner, you are trustee.
- v) Relax.

Verse 31 :

ये मे मतमिदं नित्यम
अनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तः
मुच्यन्ते तेऽपि कर्मभिः ॥ ३-३१ ॥

yē mē matamidaṃ nityam
anutiṣṭhanti mānavāḥ |
śraddhāvantō'nasūyantah
mucyantē tē'pi karmabhiḥ || 3-31 ||

Those men, who constantly practise this teaching of Mine, full of faith and without cavilling, they too, are freed from actions. [Chapter 3 – Verse 31]

Benefit of Karma Yoga :

a) Manavah Me idam Matam Anuthistanthi :

- Discriminate, thinking, wise people follow my teaching.

b) Sradhavanthah :

- With conviction that this Karma Yoga way of life is good spiritually.
- **7 things depend on your attitude :**
 - i. Mantrah – Chanting Mantras
 - ii. Thirtah – Going to Holy Places.
 - iii. Dvijah – Being born as Brahmana is called for Puja.
 - iv. Devah – Bagavan.

v. Daivajna – Astrologers.

vi. Beshaja – Medicine

vii. Guru – Teacher.

- Above 7 items bless a person because of attitude.

c) Anasuyantaha :

- Without having negative, critical attitude.

Asuya :

- Finding fault with Guru + Shastra.
- Don't read scriptures to find fault in them but develop proper attitude.

d) Te Muchyante :

- They will be free from all bonds of karma, Sanchita, Agami, Prarabdha and will attain Moksha.
- God will create the interest and opportunity for Jnana Yoga.
- Those who constantly practice this teaching with faith and without caviling are freed from actions.

Verse 32 :

ये त्वेतदभ्यसूयन्तो
नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान्
विद्धि नष्टानचेतसः ॥ ३-३२ ॥

yē tvētaḍabhyasūyantaḥ
nānutiṣṭhanti mē matam |
sarvajñānavimūḍhāmstān
viddhi naṣṭān acētaśaḥ ||3-32||

But, those who carp at My teaching and do not practise it, deluded in all knowledge, and devoid of discrimination, know them to be doomed to destruction. [Chapter 3 – Verse 32]

- Those who do not follow my teaching are deluded, devoid of discrimination and will get destroyed.

a) Sarva Jnana Vimooda :

- Neither they have the knowledge of Karma Yoga or Jnana Yoga.

b) Achetasah :

- Indiscriminate, Viveka Rahitaha.
- They put faith in money, fame, name etc.

Karma / Karmee	Karma Yoga / Yogi
Takes you from bondage to more bondage	Takes you from bondage to liberation

- We have to take responsibility for our freedom.

Verse 33 – 35 :

- Spiritual practices confirm to dispositions.

Verse 33 :

सदृशं चेष्टते स्वस्याः
प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि
निग्रहः किं करिष्यति ॥ ३-३३ ॥

sadr̥śaṃ cēṣṭatē svasyāḥ
prakṛtērjñānavān api |
prakṛtiṃ yānti bhūtāni
nigrahaḥ kiṃ kariṣyati || 3-33 ||

Even wise man acts in accordance with his own natures; beings will follow their own nature; what can restraint do? [Chapter 3 – Verse 33]

For purification	For liberation
Many paths	One path

- Bondage is caused by internal darkness called Ajnanam.
- For purification, we have the right to choose the method.
- For Karma Yoga, we can choose a marga as per our Swabava, nature, Prakrti, Gunas.
- Arjuna is Rajo Guna Pradhana, cannot forsake war and run away.
- Some Jnanis withdraw to forest, some open Ashramas, write books after knowing the truth, Aham Brahma Asmi.
- People are governed by Svabhava, Prakrti.
- We have to live and act as per our Svabhawa.
- What can restraint do?
- By meditation, one can control nature, rise above pair of opposites.

Verse 34 : Important Verses

इन्द्रियस्येन्द्रियस्यार्थे
रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत
तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

indriyasyēndriyasyārthē
rāgadvēṣau vyavasthitau |
tayōrna vaśam āgacchēt
tau hyasya paripanthinau || 3-34 ||

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

- Can Adharmic person say that it is his Svabhava to Steal?
- Veda says, choice not between Dharma and Adharma. It is only between 2 Dharmic professions.
- We have to turn mind against Adharma.
- Svabhava produces desire we have to use freewill to decide, if desire is Dharmic or Adharmic.
- Filter desires before they are fulfilled.
- Rise of thoughts does not depend on freewill, they depend on nature.
- We must decide to allow thoughts to continue or not.
- Role of will power is to nip the desire in the bud. If Dharmic, allow it to grow.

Verse 35 :

श्रेयान्स्वधर्मो विगुणः
परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः
परधर्मो भयावहः ॥ ३-३५ ॥

śrēyān svadharmō viguṇaḥ
paradharmāt svanuṣṭhitāt |
svadharmē nidhanaṃ śrēyaḥ
paradharmō bhayāvahaḥ ||3-35||

Better is one's own duty, thought devoid of merit, than the duty of another well discharged. Better is death in one's own duty; the duty of another is fraught with fear (is productive of positive danger).
[Chapter 3 – Verse 35]

a) Svadharma Shreyaha :

- Arjuna has to fight a legitimate Dharmic war.
- He can't talk of Ahimsa.

b) Viguna :

- Even if it is imperfect.

c) Paradarmah :

- Doing ones own dharma though imperfect, is better than the dharma of another well performed.

d) Svadharma Nidhanam Shreyah :

- Even if you have to sacrifice your life, you must perform your own Dharma and get Chitta Shudhi. This will lead you to liberation.
- Better is to do ones own duty even if without merit rather than duty of another well discharged.

Verse 36 :

अर्जुन उवाच ।
अथ केन प्रयुक्तोऽयं
पापं चरति पूरुषः ।
अनिच्छन्नपि वाष्णैय
बलादिव नियोजितः ॥ ३-३६ ॥

arjuna uvāca
atha kēna prayuktō'yaṃ
pāpaṃ carati pūruṣaḥ ।
anicchannapi vārṣṇēya
balādiva niyōjitaḥ ॥ 3-36 ॥

Arjuna said : But, impelled by what does man commit sin, though against his wishes, O Varsneya, constrained, as it were, by force? [Chapter 3 – Verse 36]

Arjuna :

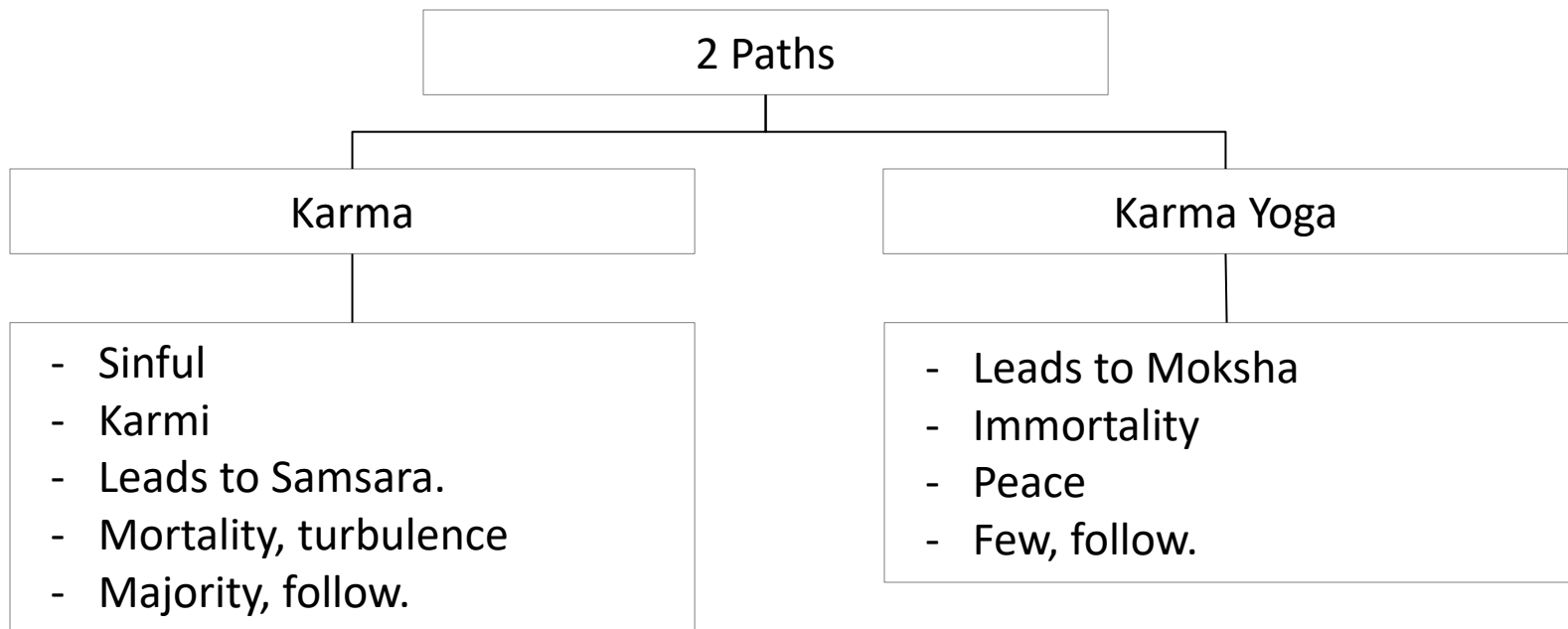
- What is the origin of sin?

a) Varshneya :

- Lord Krishna belongs to Vrishne race.

b) Paurusheya Papa Charati :

- What propels one to do sin?



c) Anicchan Api :

- Even though human being has discrimination, considers Dharma to be superior.

d) Kena Prayukta :

- There is a powerful force inside.
- Which pushes man into wrong doing.

e) Balaat Niyojita Eva :

- As though he is forced to do that.

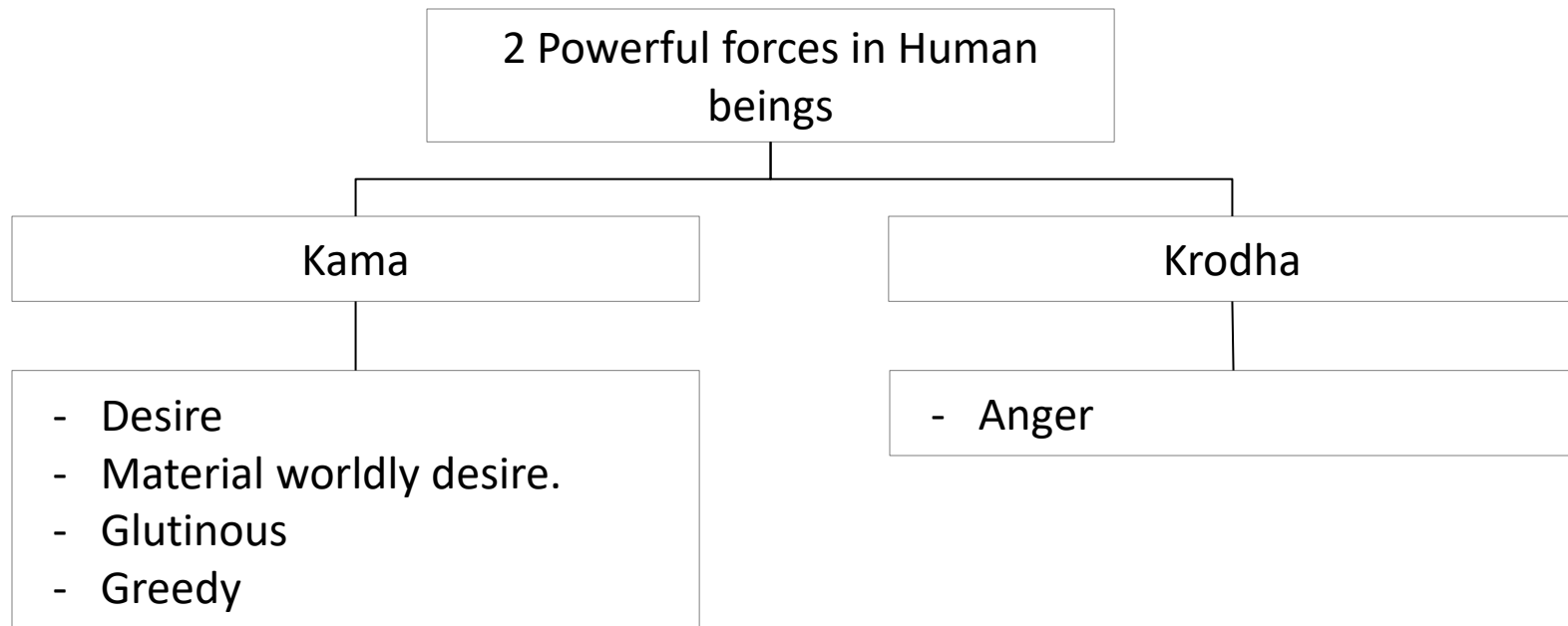
Verse 37 :

श्रीभगवानुवाच ।
काम एष क्रोध एषः
रजोगुणसमुद्भवः ।
महाशनो महापाप्मा
विद्ध्येनमिह वैरिणम् ॥ ३-३७ ॥

śrī bhagavānuvāca
kāma ēṣa krōdha ēṣaḥ
rajōguṇasamudbhavaḥ |
mahāśanō mahāpāpmā
viddhyēnam iha vairiṇam || 3-37 ||

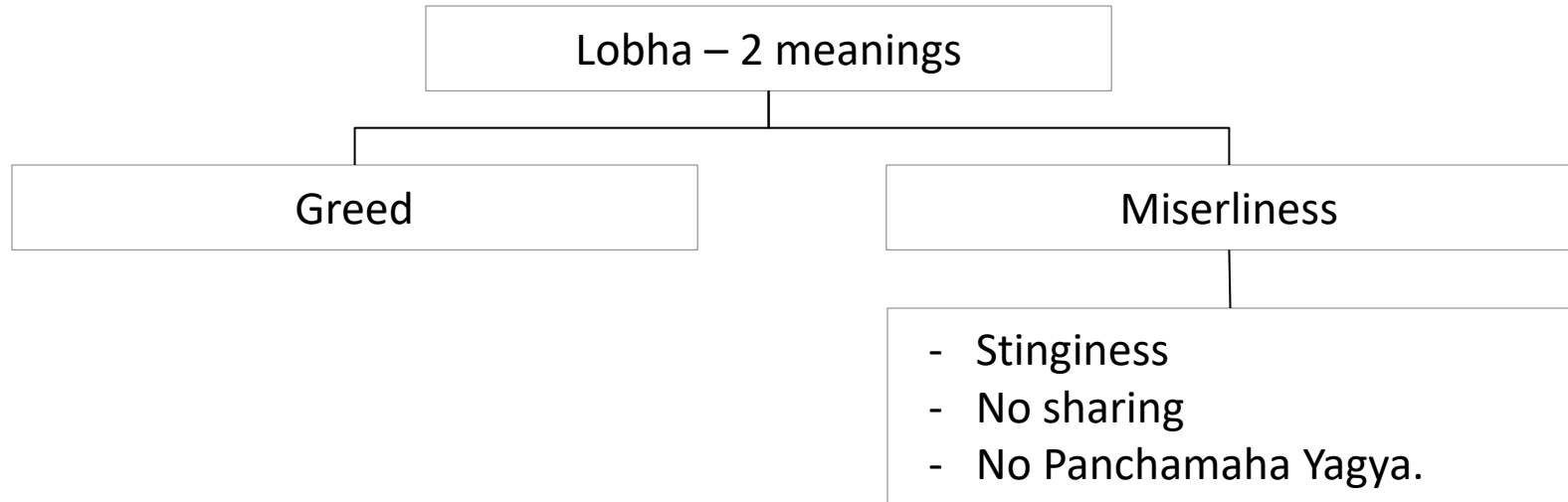
The blessed Lord said : It is desire, it is anger born of the active, all-devouring, all-sinful; know this as the foe here in this world). [Chapter 3 – Verse 37]

Bagawan :



2 forces affect in 3 ways :

- a) Presence of desire disturbs the mind, causes sense of incompleteness in the mind, steals the peace in the mind.
- b) Desire has capacity to multiply, fulfilled desire gets fatter, gets converted to greed (Lobha), violates Dharma.



- No Deva, Butha, Manushya, Pitru Yagyas.
- **Why Anger is Mahapapma? Enemy?**
 - a) Makes a person to act impulsively, no thought before action.
 - b) Suppresses discriminative power, do sinful action.
- Desire and anger are 2 sides of one coin.
- Desire when not fulfilled, gets converted into anger.
- Handling one is good enough Anger + Desire are born of Rajasic Guna of Prakrti.

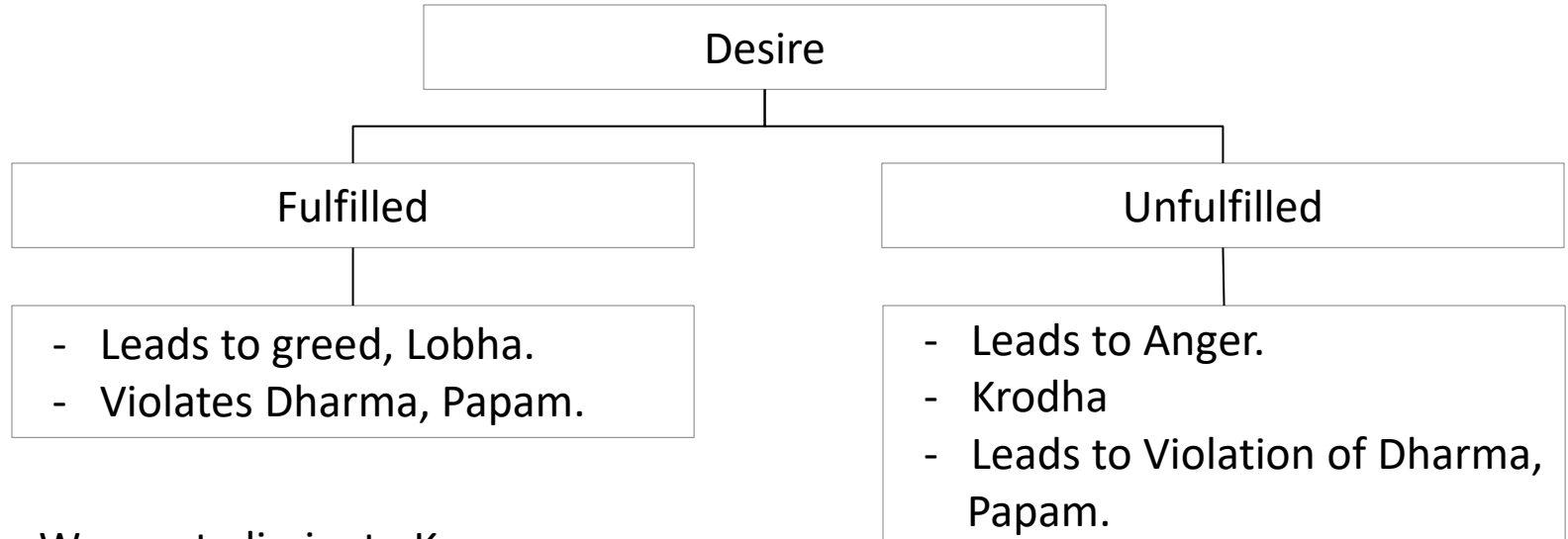
Verse 38 :

धूमेनाव्रियते वह्नि
यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भ
तथा तेनेदमावृतम् ॥ ३-३८ ॥

dhūmēna"vriyatē vahnih
yathā'darśō malēna ca |
yathōlbēnāvṛtō garbha
tathā tēnēdam āvṛtam ||3-38||

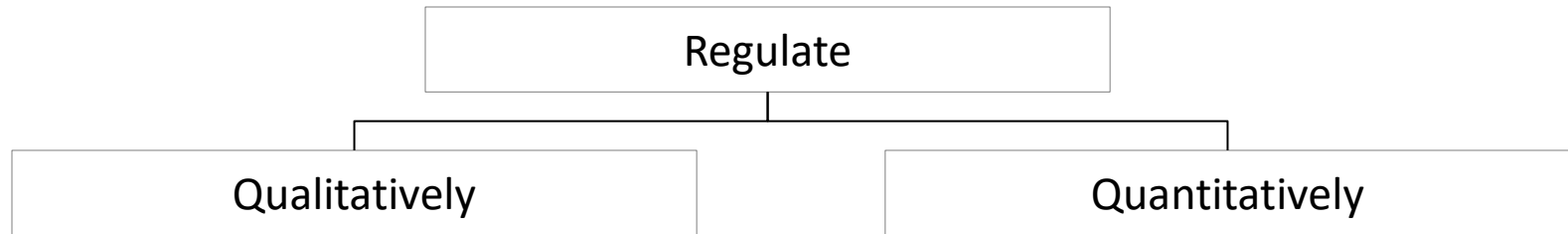
As fire is enveloped by smoke, as a mirror by dust, as an embryo by the womb, so this (wisdom) is enveloped by that (desire or anger). [Chapter 3 – Verse 38]

- Kama and Krodha cloud our discriminative power, we will not have Dharma – Adharma Viveka, Nitya – Anitya Viveka, Karya – Akarya Viveka.
- Desire is a symptom of incompleteness, insufficiency, inadequacy.

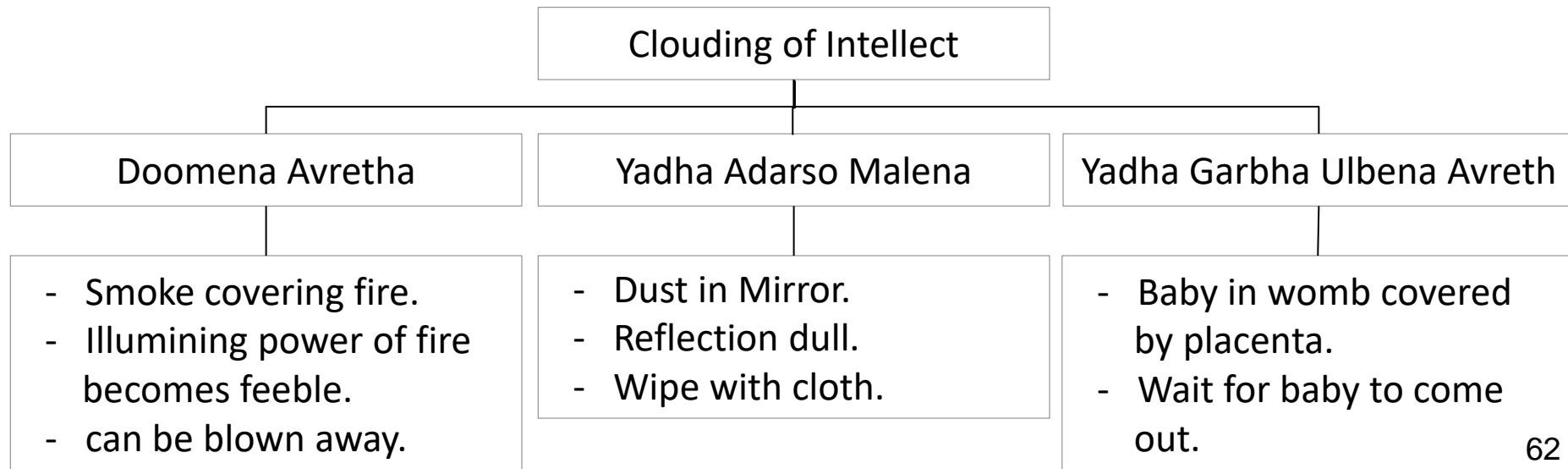


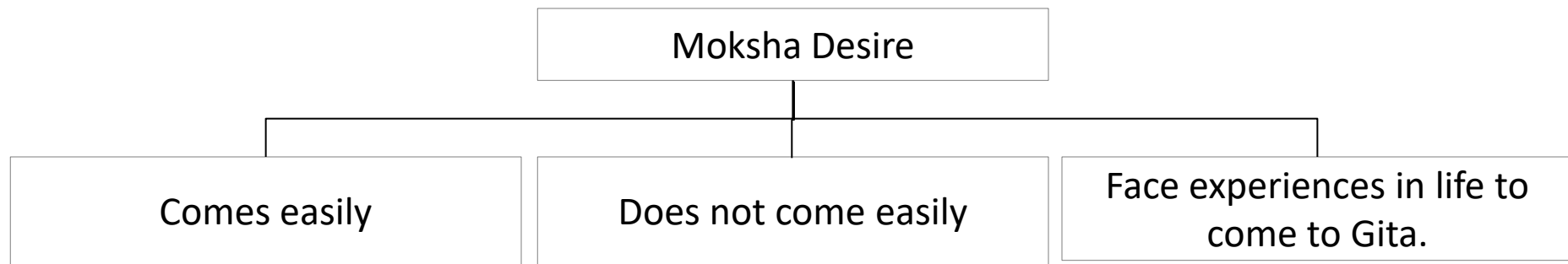
- We must eliminate Kama.

- i) Make desire Dharmic – Morally, ethically and legally.
- ii) Desires should be of moderate quantity, balanced, to allow spiritual study from young age.



- Satisfaction of our desires is not totally under our control, hence, we should convert all desires into non-binding desires, preferences, Sudha Kama.
- Our real goal should be transcending desires.
- How Kama becomes enemical is explained here.
- Desire damages the intellect, the thinking faculty, discriminative power is clouded.
- Clouding discriminative power is function of Kama. It takes place in 3 ways.





- Just as fire is enveloped by smoke, mirror by dust, embryo by the Amnion, so is the spirit or desire for Moksha covered by Desire.

Verse 39 :

आवृतं ज्ञानमेतेन
ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय
दुष्पूरेणानलेन च ॥ ३-३९ ॥

āvṛtaṃ jñānam ētēna
jñāninō nityavairiṇā |
kāmarūpēṇa kauntēya
duṣpūrēṇānalēna ca || 3-39 ||

Enveloped, O son of Kunti, is wisdom by this constant enemy of the wise in the form of desire, which is difficult to appease, like fire. [Chapter 3 – Verse 39]

- Thoughts of desire are enemical to one self, the non-thinking person with clouded intellect, does not understand.

a) Kama Roopena Vairina :

- Desire is internal enemy.

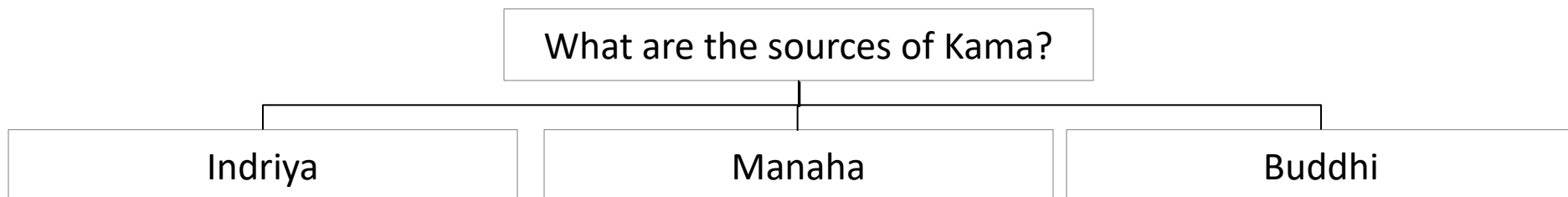
b) Analena Cha :

- Can never be satisfied like the desire of fire to burn.
- Real problem is man feels incomplete without that object. Kama is a symptom, indirect problem.
- Through desires, we are working for self completion only.
- As bachelor, husband, son, father, brother, incomplete.
- Every person has only one desire, conversion of “Apoorna I” into “Poorna I”.

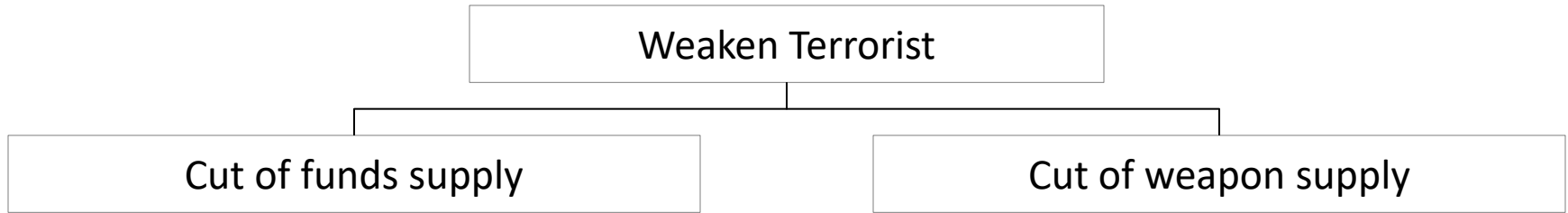
- Person is incomplete in death bed.
- Kama does not allow one to think.

c) Dushpoorena :

- Finite can never become infinite, finite can never become complete, feeding the fire can never satisfy fire.
- By feeding the desire one can never satisfy the desire – Kama.
- This is fundamental law of Kama like law of Anala.
- This Kama obstructs our discriminative power. Therefore, it is Vairi – enemy.
- Ignorant person does not know negative aspect of Kama, blissful, enjoy life.
- Informed person wants to avoid Kama but he is not able to avoid.
- Diabetic is unable to resist sweets, suffers more than one who is not aware that he is diabetic.
- Sugar becomes an enemy in the present and in the future.
- Discriminative power is covered by Kama.



- Learn to handle them and weaken Kama terrorist.



Essence of Verse :

- Wisdom is enveloped by constant enemy of the wise in the form of desire which is unappeasable like fire.

Verse 40 :

इन्द्रियाणि मनो बुद्धिः
अस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येषः
ज्ञानमावृत्य देहिनम् ॥ ३-४० ॥

indriyāṇi manō buddhih
asyādhiṣṭhānam ucyatē |
ētairvimōhayatyēṣah
jñānam āvṛtya dēhinam ||3-40||

The senses, the mind and the intellect are said to be its seat; through these, it deludes the embodied, by veiling his wisdom. [Chapter 3 – Verse 40]

- Kama from spiritual angle is an enemy but from materialistic angle is a “hero” for the prosperity of country and the world.
- We work for nourishment of desire and its fulfillment to get Joy or pleasure.
- Desire seems to be a source of future happiness.
- From materialistic angle, desire seems to be healthy.
- Both from individual angle and totality angle, desire seems to be good and healthy.

Spiritual Angle :

- Desire is villain, enemy.
- Why is desire enemy?
- Because it is based on untruth and misconception.

3 Misconceptions behind every desire :

i) One has to get happiness from external world only.

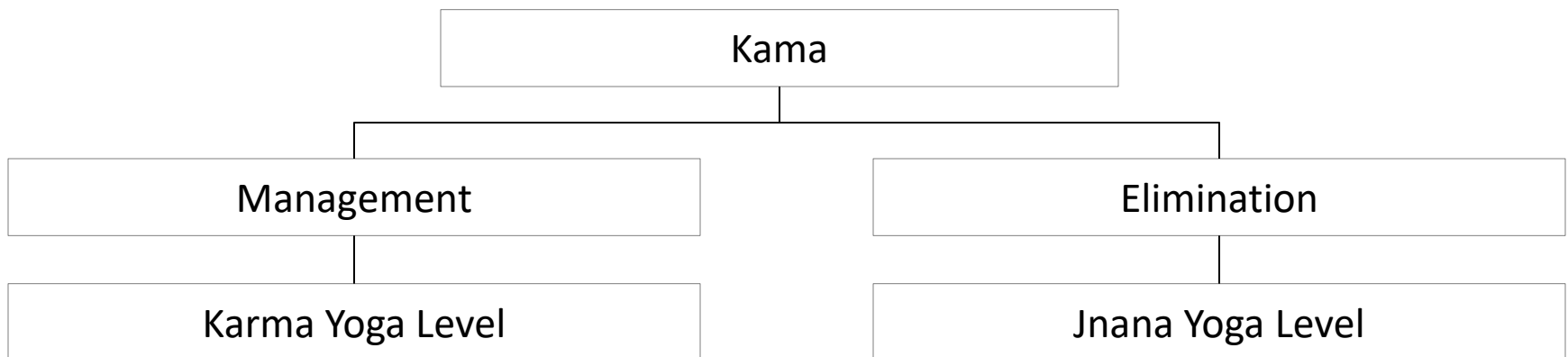
- According to Vedanta, world does not have an iota of happiness as its nature.
- One object gives happiness to a person and sadness to other.
- Therefore happiness is not in the object.

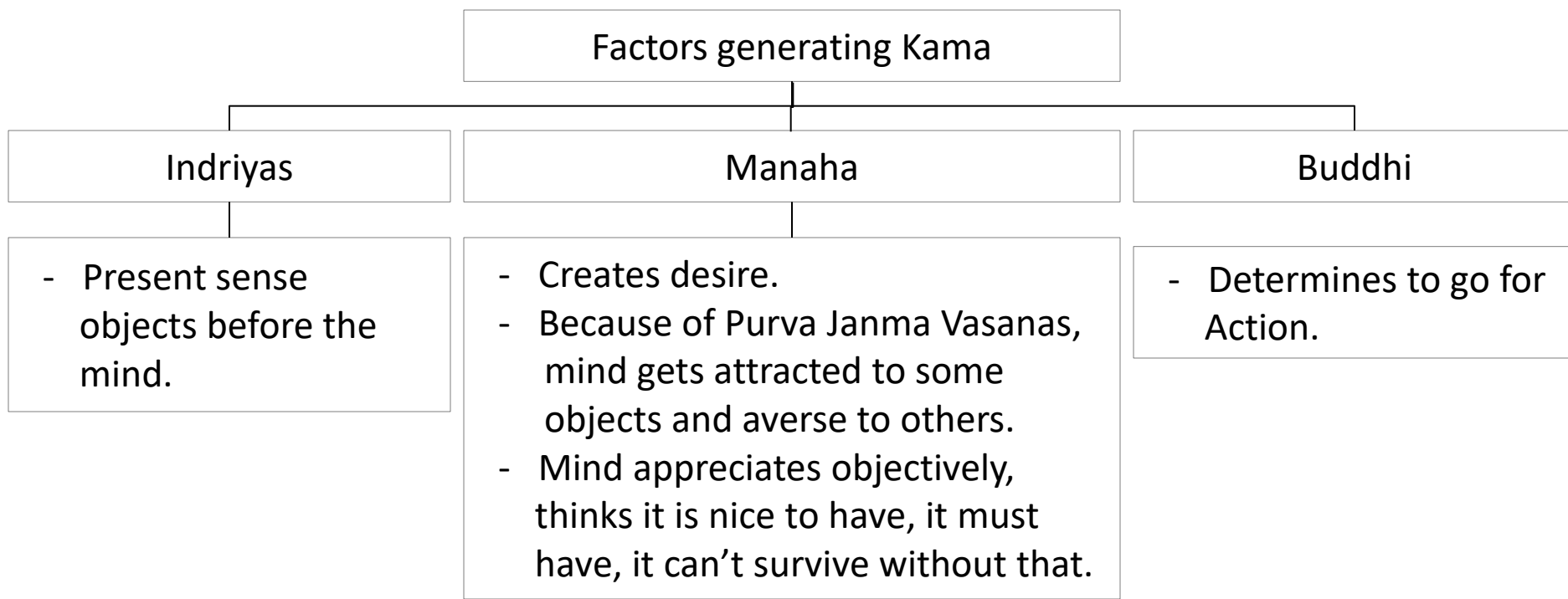
ii) Desire suppresses Joy within and misconception promoted is I don't have joy within me and I need happiness from outside.

- According to Vedanta there is only one source of happiness – that is “Ananda Atma”.
- Every desire suppresses the truth.

iii) Untruth promoted is I have to depend on the world for happiness.

- To eliminate Kama requires a highly mature mind.
- We have to make desires moral, righteous, moderate and nonbinding.





- **Buddhi :**

Support initially, then desire becomes a passion, obsession, powerful. Then it can't fight, Intellect follows the rule :

- If you can't fight, join the enemy.
- When fire is feeble, wind can extinguish, when the fire is big conflagration, it spreads and makes it glow more.
- Once the mind has formed an addiction, it can't question or fight it, even if the advice is otherwise.
- It will justify the addiction and passion.
- So the discriminate power of intellect is suppressed.

- Intellect joins the mind, sense organs, justifies, promotes Kama.
- Human beings are permanently in Samsara, dependent on a few factors, people and possessions.
- Sense organs and mind represents addiction and intellect represents justification and addiction.

a) Asya Kamasya Adhistanam :

- Desire is basic nourishing and supporting factor.

b) Yethai :

- These 3 – Indriyas, Manaha, Buddhi.

c) Yeshah :

- Supported by 3 factors.

d) Jnanam Aavrithya :

- Covering the discriminative power.

e) Vimohoyathi :

- Deludes, confuses.

f) Dehinam :

- Human being, Dehi.
- Animals have no problems, as they have no Buddhi.
- Therefore O! Arjuna, if you are in spiritual path, you have to reassess the status of Kama.

Verse 41 :

तस्मात्त्वमिन्द्रियाण्यादौ
नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं
ज्ञानविज्ञाननाशनम् ॥ ३-४१ ॥

tasmāt tvamindriyāṇyāda
niyamya bharatarṣabha |
pāpmānaṃ prajahi hyēnaṃ
jñānavijñānanāśanam ||3-41||

Therefore, O best of the Bharatas, controlling first the senses, kill this sinful thing, the destroyer of knowledge and wisdom. [Chapter 3 – Verse 41]

- Controlling the senses first, kill the sinful desire, the destroyer of knowledge and realisation.
- How to handle Kama?

a) Indriyani Adau Niyamya :

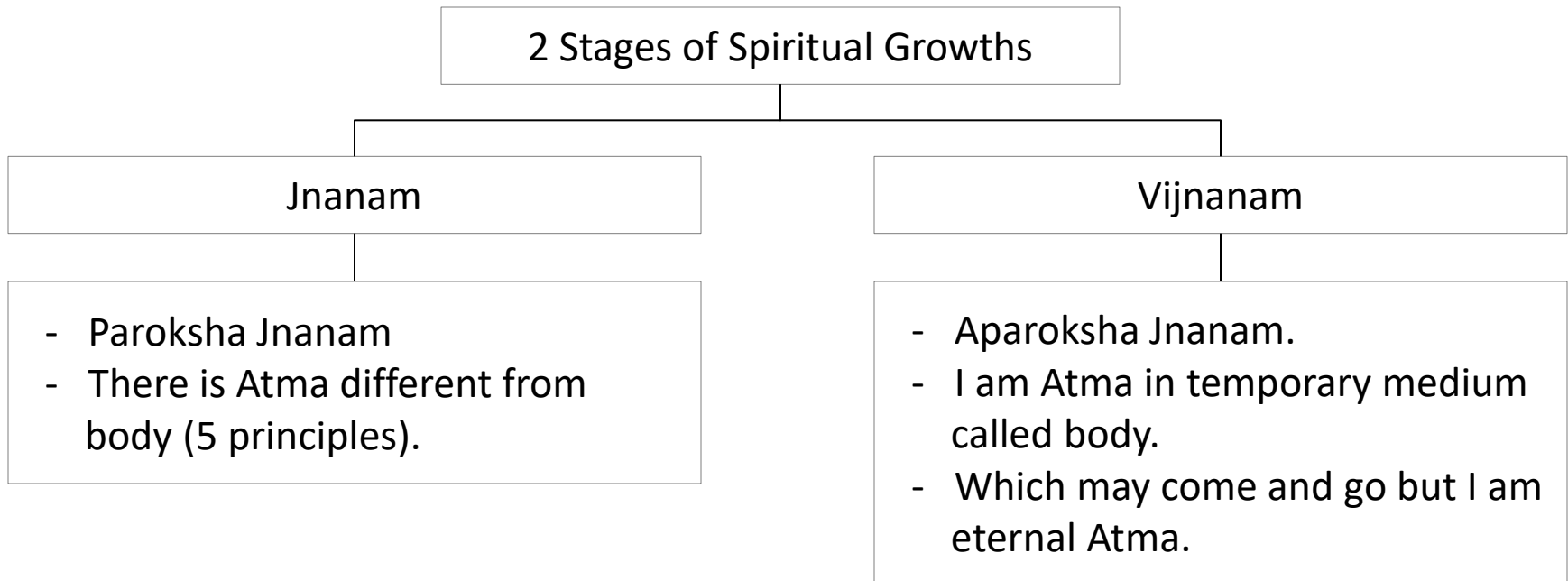
- First handle sense organs.
- They alone bring sense objects and cause temptations in the mind.
- Regulate, not forced suppression which causes pain.
- Voluntary regulation is mastery and gives Ananda.

b) Papmanam Yenam Prjahi :

- May you conquer the main villain, enemy of spiritual life.
- Desire suppresses spiritual growth and 3 fold truth.

c) Jnana Vigyana Nasanam :

- By covering the discriminative power, Kama stops spiritual growth from taking place.



- Atma Jnanam is not possible as long as desire is there because Kama makes my mind play with the external world and does not allow me to think.
- Therefore desire, is cause of Jnana Vijnana Nasanam.

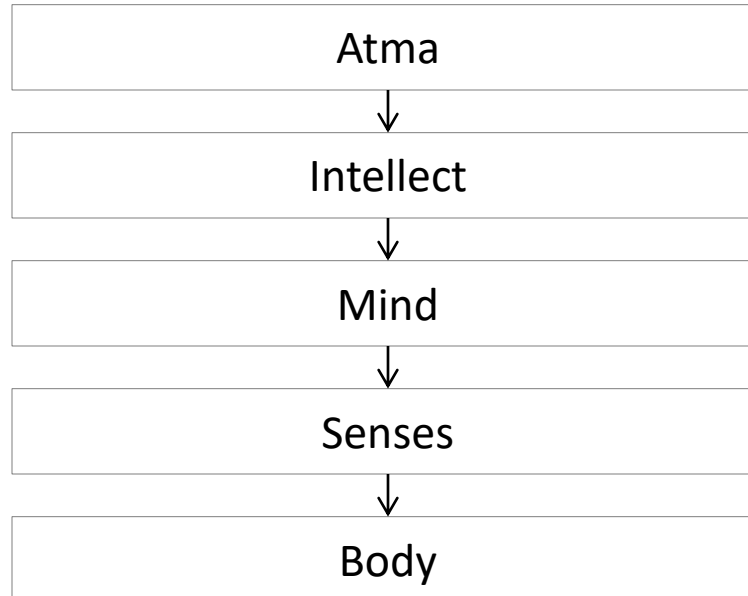
Verse 42 : Important Verse

इन्द्रियाणि पराण्याहुः
इन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिः
यौ बुद्धेः परतस्तु सः ॥ ३-४२ ॥

indriyāṇi parāṇyāhuḥ
indriyēbhyaḥ paraṃ manaḥ |
manasastu parā buddhiḥ
yō buddhēḥ paratastu saḥ || 3-42 ||

They say that the senses are superior (to the body); superior to the senses is the mind; superior to the mind is the intellect; one who is even superior to the intellect is He, (the Atman). [Chapter 3 – Verse 42]

- Senses are superior to the body, mind is superior to senses, intellect is superior to mind, self is superior to intellect.



How to get rid of Kama?

Desire	Ignorance of Self
- Symptom.	- Problem. - I am Poornaha not known.

- I look outwards for Poornatvam.
- I am comfortable and complete without the world.
- I have to remove the sense of Apoornatvam.
- Body's angle – never Poornah, perfection not possible.
- I am not Apoorna Sariram, Indirya, Manaha, Buddhi.
- I am Poorna Atma different from Pancha Koshas.
- How to do Pancha Kosha Viveka explained here layer by layer.

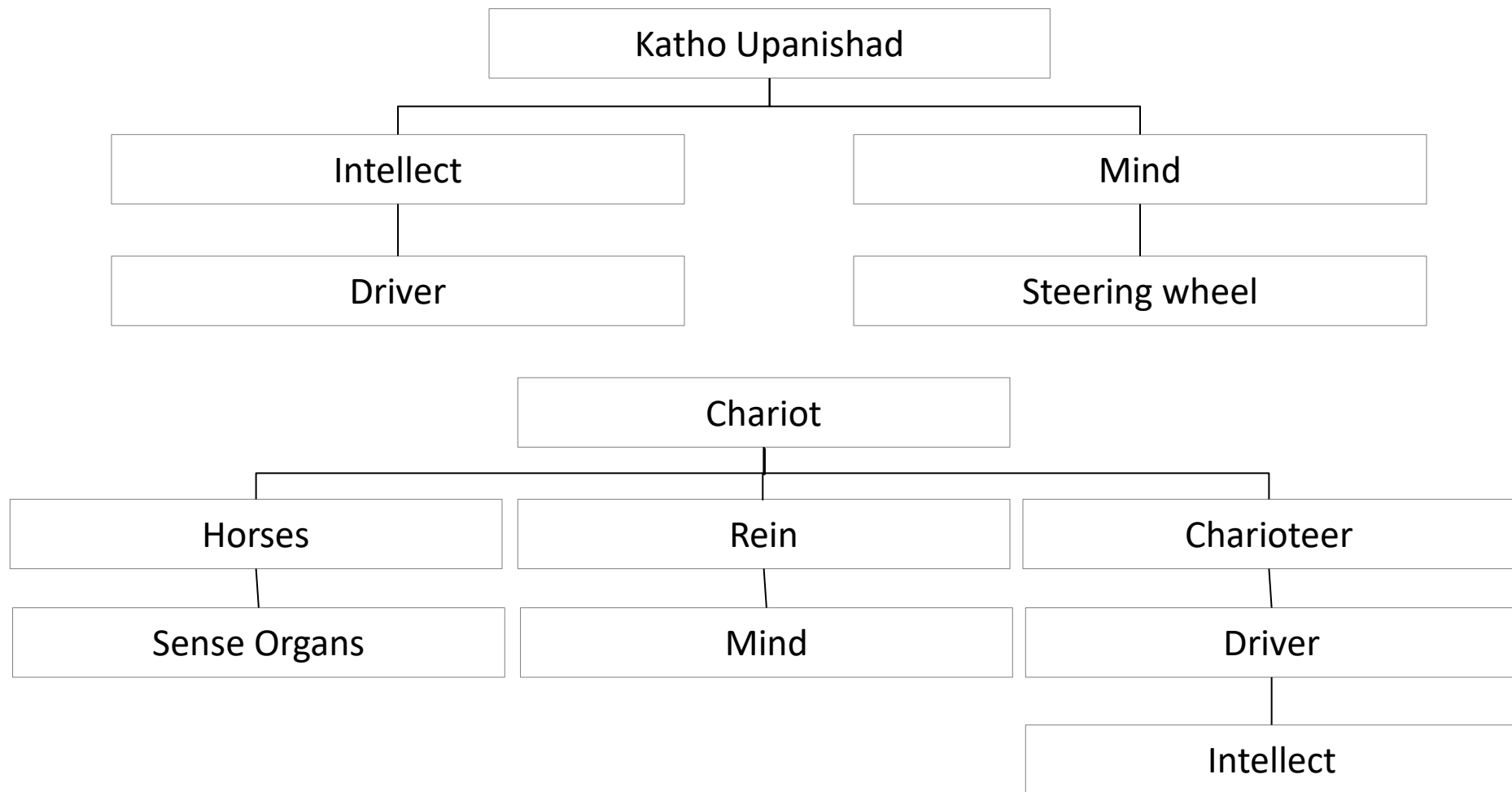
a) Indriyas subtler than the gross sense objects including the body. Because the very proof of Shariram and the world of objects is the Indriyas.

b) Indriyebhya Param Manaha :

- Superior and subtler than the sense organs is the mind because the function of the sense organs depends on the mind.

c) Manasa Tu Para Buddhi :

- Intellect is superior to mind.
- Intellect is the controller of the mind.



d) Yo Buddeh Paratah Atma :

- Superior to intellect – is the witness of the intellect Sakshi, consciousness principle, Chaitanya Tatvam is Atma.
- Because of Atma, intellect gets awareness, sentiency, Reflected Consciousness.
- By knowing I am Atma, Sat Chit Ananda, Kama will be eliminated.
- Thereafter, I am Poornaha.

Verse 43 : Conclusion

एवं बुद्धेः परं बुद्ध्वा
संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो
कामरूपं दुरासदम् ॥ ३-४३ ॥

ēvaṃ buddhēḥ paraṃ buddhvā
saṁstabhyatmānam ātmanā |
jahi śatruṃ mahābāhō
kāmarūpaṃ durāsadam || 3-43 ||

Thus knowing Him, who is superior to intellect, and restraining the self by the Self, slay you, O mighty-armed, the enemy in the form of desire, no doubt, hard indeed to conquer. [Chapter 3 – Verse 43]

a) Evam Buddeh Param Buddhwa :

- May you know this Atma which is beyond Panchakoshas, beyond the Buddhi.
- Pancha Kosha Vilakshana Atma.
- May you get well established in that knowledge and get internalised through Mananam and Nididhyasanam (reinforce teaching).
- Once you get Atma Ananda, joy of world not necessary.

b) Kama Rupam Shatrum Jahi :

- Conquer the desire or the dependence on external factors for your happiness.

c) Duraasadam :

- Kama which is not easily conquerable.

- Atma Ananda is UPS (Uninterrupted Power Supply).
- Objects, people, if around you enjoy but if not, enjoy your self joy.
- Don't lean on Unpredictable sources of Joy.
- Atma connection is through Jnanam.
- Atma connection is called Jeevan Mukti, tention free Ananda.
- Thus knowing him, superior to intellect and restraining the self, slay the enemy in the form of desire, which is hard to conquer.
- Restrain the lower self by the higher self.
- Subdue the lower mind by the higher mind.
- It is difficult to conquer desire because it is incomprehensible in nature.
- But a man of discrimination and dispassion, who does constant and intense Sadhana, can conquer it quite easily.



Summary - II



Summary

Chapter 3 (43 Verses)

a) Verse 1 – 7 :

- Resolution of Arjunas doubt – which is better Karma Yoga or Jnana Yoga.
- Why Krishna advises Arjuna to fight instead of Pursuing Jnanam.
- No choice, follow in sequence, Karma Yoga first, Jnana Yoga later.
- Karma Yoga refines mind.
- Jnana Yoga liberates person.

b) Verse 8 – 20 :

- What is Karma Yoga?
- Pancha Maha Yagya is Vihita Karma for refinement of mind.
- Deva, Pitru, Rishi, Manushya, Bootha Yagya.
- Ishvara Arpana Bavana, dedicate all actions to Lord.
- Result taken as Prasad.

5 Angles of Karma Yoga :

i) Ishvara Agya :

- Commandment from the Lord.

ii) Yagya :

- Gratitude to Lord.

iii) Samskara :

- Refinement.

iv) Dharma :

- To maintain harmony in creation.

v) Reverential attitude to animals, plants.

- Jnanis also have to do Pancha Maha Yagya, its called Lokasangraha.

c) Verse 21 – 29 :

- Loka Sangraha.
- For upliftment of the world.
- Role model for next generation.

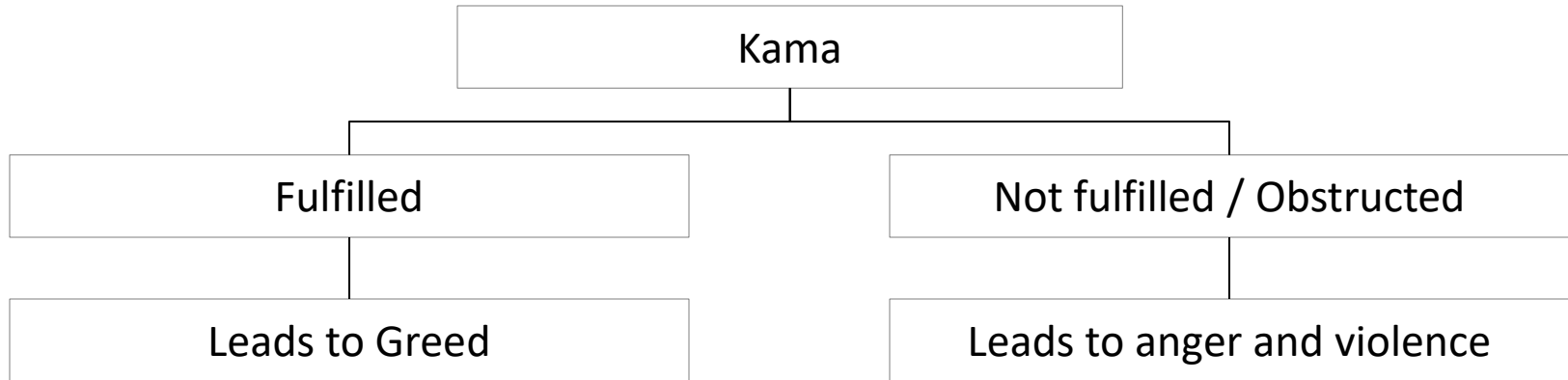
d) Verse 30 – 35 :

- Summary of Karma Yoga.
- Worldly actions also are Karma Yoga, bath, walk.
- If you don't follow Karma Yoga, there will be spiritual downfall.

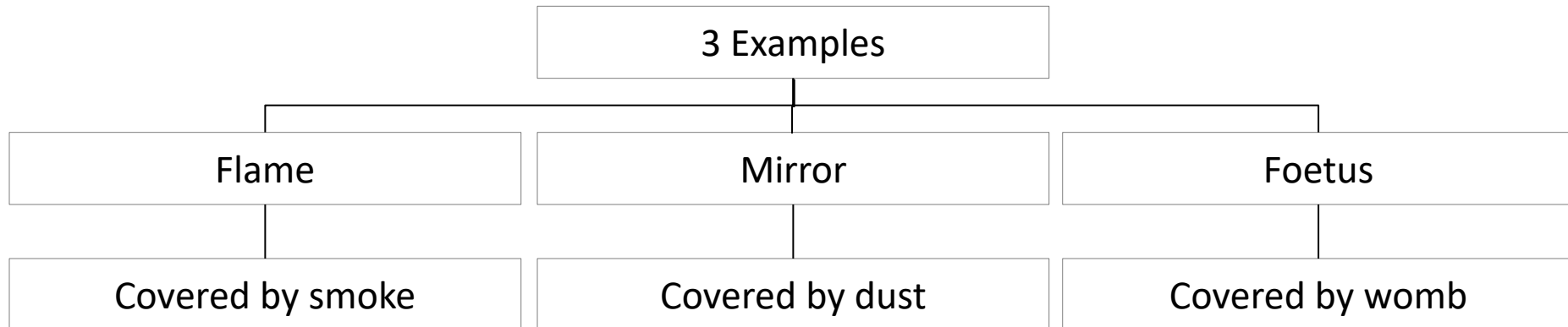
e) Verse 36 – 43 :

- Why people in Artha – Karma Pradhana life?
- Kama does not allow the spiritual desire to arise because that person is lost in wordly pursuits.
- How to give up Kama?

- Not directly which leads to suppression.
- Let the means and ends be Dharmic.
- Let there be moderation in material pursuits.



- Kama makes the mind turbulent, all the time.
- Discrimination power is covered.



- Do not depend on unpredictable, uncontrollable, unsustainable external factors for desire satisfaction.

- How to control Kama?
- By controlling sense organs, mind and intellect.
- Sense organs introduces the objects, mind creates attachments, intellect decides to run after that.
- If you take care of these 3, you will not be enslaved by Kama.
- Self knowledge is the ultimate solution for the conquest of Kama.
- Discover fullness in yourself and get rid of all Kamas for good.
- This is the essence of Karma Yoga.